KNOWING AND HELPING PEOPLE

by

HORATIO W. DRESSER

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KNOWING AND HELPING PEOPLE

A Study of Personal Problems and Psychological Techniques

BY
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Outlines of the Psychology of Religion,
etc.

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PREFACE

In this book I have tried to reduce to systematic language an art of knowing and helping people which in actual practice breaks into the stages of the technique at any point where the method is most available. There are matters which in a measure surpass or defy expression in black and white. The art makes itself known by experience through efforts to respond to the outpourings of people in need, in sorrow and suffering. By comparison of instances great principles and truths become clear. Knowledge or science is one factor, the various uses of the technique another, and personality another. Thus each individual combines the several factors in his own way, while the descriptions of the method he follows read as if the technique were complete in itself. If one could convey a total impression of another's need, then report the complete study of the case, one might indeed approximate the reality which can only with difficulty be told.

It is especially important thus to suggest the whole field of interest and experience lying before us in these pages. For this book is addressed to needs in the field between psychology, religion, and medicine, the prevailing motive being social service in an inclusive sense of the word. Some workers in this intermediate region were formerly teachers according to methods no longer in vogue. Others began their social service without much knowledge of psychology. Still others began with organized religion or with academic psychology and became dissatisfied. Most workers have simply found themselves dedicated to people and their needs without

anticipating the newer service, consequently without special preparation. This is advantageous in many instances. For some have succeeded in keeping in close touch with the leadings of experience, assigning the first place to personality in its richness. They have acquired knowledge of problems to be solved by meeting people who are wrestling with precisely these crucial issues. So has grown the conviction that the greatest work in the world is knowing and serving individuals, by putting life above doctrine. While psychology may be the most available discipline in this enterprise, there is no psychology extant which is adequate as a description of personality.

We are environed by specialists to-day. It is out of the question for any of us to combine all the disciplines we are supposed to master to compass the field between nervous disorders, mental diseases, psychoanalysis, personal problems involving moral adjustment, religious and intellectual difficulties, and social issues involving the art of life. But if the worker is at least aware of the significance of these disciplines, while also knowing the limitations of applied psychology, he is prepared to establish a clearing-house for personal problems of every sort. In some respects one tries to recover the privilege of the age before Aristotle when psychology, ethics, and philosophy had not been separated but were concerned with rounded personality of a Platonic type. The art of life implies a philosophy, the art of health involves the art of life, which in turn implies psychology, ethics, and the rest.

Let us say then that knowing and helping people implies the Technique of the Understanding Heart, a largeness of vision or insight which ventures to be true to intuitive impressions of personality as a whole, while utilizing any method that may prove helpful. Thus analysis and synthesis

find their proper places. Specialists like Freud are suggestive. Each of us supplies from other sources what is needed to complete the picture. Biography, fiction, general literature, and the drama may be as useful as psychology. Specialists excel in analysis, in description of cases without showing whether or not their diagnoses were correct, and without telling us if people stay cured when their complexes are exorcised. The great need is synthesis, retraining or reëducation, thus proof, and one must look to instances close at hand to find that. While the first emphasis in studying a new case may fall on early causes, home-training, the original nature of man, thus on the emotions with reference to maladjustments; presently it becomes a question of goals, ends or values with reference to maturity or the fullness of life. For one learns that every conflict has a centrally significant history of greater moment than the analysts make out, with their limited views of personality and exaggerated notions of the unconscious. In the end one returns to a study of consciousness, intellect, will, reason, and the ideal values as much more important. For the way to freedom is through understanding. Consciousness is power. What is needed is a constructive psychology.

In brief, one supplies a conception of the inner life in its integrity, in order to complete the work of biology, behaviorism, and the various types of applied psychology. Whatever your terms, you know what human needs are, you know that insights come out of the fullness of your experience. You know too that quality surpasses quantity, values outdistance facts. You realize that people live by faith or over-beliefs. You find them yearning for sympathy and self-realization. Hence in reading these pages you will supply from experience and insight those factors which make the description persuasively human. When principles are touched on you

will be thinking of people. When problems are raised you will have individuals in mind who are facing such difficulties. You will start with the particular, with matters of fact, and advance to universals or truths. Since you have learned some of life's great lessons and have learned in a measure to allow for the personal equation, your own life has taught you more than any book. If you have helped an individual so that reëducation has begun for him, you are well on your way.

The method of understanding people here advocated has been developed by experience in personal research. Hence the literature of the subject has been kept in the background, although recent books on pastoral psychology and other types of applied psychology are somewhat in line with the present technique. The Glossary is intended for general use in reading such books. The cases described have been sufficiently disguised so that principles take the place of personal matters. Some of these cases came under observation many years ago. Others are very recent and were studied in clinics in coöperation with physicians and ministers in an alliance between religion and medicine. I am especially indebted to Dr. John H. Lathrop, of the Church of the Saviour, Brooklyn, N. Y., whose hearty coöperation made possible the organization of conferences with groups and individuals in Brooklyn and other cities.

While the first interest is to aid workers who are making ready for service in the intermediate field referred to, this book is also intended for people interested in the psychology of personality from a more interior point of view. In fact, its thesis is that the true method of understanding people is *from within personality as a whole.* This means self-knowledge and self-mastery. The problem for the individual is the key to knowledge of life and health, to insight into type, thus into efficiency, and so to social self-realization.

Hence the book is likely to interest the general reader rather than the devotee of any type of psychology. It is also, indirectly, a study of liberal religion from the viewpoint of idealism of a practical sort. If allowances are to be made for the personal equation from the start, the reader will find a clue in the fact that the writer's training has been in philosophy rather than in medicine or theology.

H. W. D.

South Hadley, Mass.
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KNOWING AND HELPING PEOPLE

CHAPTER I

HUMAN NATURE TO-DAY

"WHERE'S the nails?" queried a Maine farmer a few years ago, breaking the silence of twenty-five years during which he had lived under the same roof with his wife, who in turn had not uttered a syllable to him in the long interval after their last quarrel. This incident is as suggestive as that concerning a woman recently haled into court for swearing, who persisted with her volley of oaths when the judge sentenced her to fifteen days in jail; and who still kept on swearing the more ardently after her sentence was extended to a month, eventually to six months, howbeit she was still swearing when the judge ordered her taken from court to prison. The most notable instance of sheer obstinacy as reported by the press in recent years was brought to light by the death of Mrs. Wickham, in a small town in a Western state, who died at the age of seventy-five after more than forty years in bed, to which she retired in a fit of anger during a quarrel with her father-in-law, to whom she exclaimed, "I'm never, never going to get up again." Turning her face to the wall if visitors came to her home and when besought to leave her bed, Mrs. Wickham resolutely held to her vow. She was not ill, although her knee-joints refused to function many years before her death, due to inactivity, and she became paralyzed from her waist down. Failing in his efforts to persuade her to get up, her husband

called specialists, who declared that there was nothing the matter with her, saying that she could get up if she wished to do so. Mr. Wickham died after thirty-six years of caring for his wife. When Mrs. Wickham was carried to his funeral she expressed no regret over her wasted life. Stubbornness or resistance to suggestion was never better exemplified.

Everybody has noted instances of remarkable eccentricity, of great volubility, or extreme reticence, sheer obstinacy of will, or the resolute maintenance of an attitude for or against some of the great opportunities of life. We have been fond of saying, "That's human nature," sometimes adding that human nature is the one insuperable obstacle blocking the way to progress. Uncritically many of us have declared that human nature is incorrigible, as if we were uttering a decree of fate.

In contrast with the newer convictions that are coming into vogue in these days, it is interesting to look back over the years for a moment by way of reminder of assumptions once current when human nature was said to be wholly depraved, lost, sinful, its frailty such that everybody was supposed to have a besetting sin. Indeed, there seemed to be a radical defect in nature's plan, or at least an ultimate duality entailing a paradox which could never be resolved. If not deemed unconquerable in these respects, there was at least a "bad strain" to which sins and crimes could be attributed, as if there were no hope of reform. Then, too, there were handicaps due to alleged hereditary diseases, tendencies to insanity assumed to be innate, to suicide, crime, or to both disease and evil in some form. In the last resort people could still be discounted as queer or half-baked, with kinks in the soul. Or they were called inveterate liars, hypocrites, gay deceivers seeking their own interest only, or at any rate incurably im-

patient, cantankerous, moody, whimsical; mere snobs, sheer cynics, utterly obstinate, unreasonable, unthinking, willful, avowedly selfish. Truly, the list of negative terms is remarkable. In the last analysis human nature was simply a mystery, almost as baffling as the mystery of evil about which we used to hear so much.

Where have we arrived since the pendulum began to swing from bare assertion to reasonable study? Ceasing to be a "mystery," but taken to be a collection of traits and trends to be understood in the light of their context and history, human nature is no longer a generality of any sort. The same is true of heredity, environment, and of every factor attributable to either, or inseparable from both. It is a question of the individual, where he stands to-day, how, why, amid what relation to his family background, at what point in his growth (if wholly grown-up) and development (if unimpeded), according to his intelligence, motives, tensions and strains, recent disturbances or far-reaching conflicts. Much also depends on his adjustments within his present home, to society, his job or unemployment, his pastimes, education, and his attitude toward life's great realities in the deeper processes of his emotional nature. Heredity is no longer another spelling for fate, although the average person may still believe so. Every handicap is now susceptible of analysis. We are on the alert to detect all influences due to early home-training or parental conditioning. We are trying to envisage the present with open eyes, working back from the intelligible present to the past, cautious in saying a trait is inborn, and steadily learning to know individuals as distinctive in contrast with the conditions to which they have been subjected. Granted the family background and history, it is a question of what may be called the mental environment

within that history, namely the modes of behavior and training, the patterns of belief, the emotional status, the deeper influences on personality, together with hidden results of all this inner conditioning.

We have been steadily coming to the conclusion that whatever is difficult, queer, or peculiar, can be understood and accounted for by appeal to intelligible causes; and that explanation is preparatory to freedom and victory, granted willingness of the participants to disclose every factor of consequence. For we have been tracing eccentricities and virtues alike to mental types, temperament, dispositions, moods, habits, patterns, each of which has had its inner background or sub-surface life. Hence we have tried to picture the prevailing modes of emotional response with a view to discovering what emotions were ancestral, what ones are most influential or basic to-day. So, too, we have become interested in man's native equipment in the light of its simplest capacities in all respects, its trends or urges once generalized as instincts, that we may understand what human nature might have been or may become, differently approached. We already knew in part what happened to orphans, criminals, and the insane when housed in institutions among their like. With the breaking down of old contrasts between sin, crime, and disease, the normal and the abnormal, curable and incurable, we tried to distinguish between biological trends underlying the bodily organism and psychological drives or urges involved in man's social behavior. Now that we know that everybody is mentally conditioned, favorably or unfavorably, whatever his type, we are endeavoring to learn what conditions are most directly preventable and thus how reëducation at its best can proceed.

Moreover, it is no longer a question of age. The grouchy

farmer who would not speak, and his surly wife who kept to her bargain even when he shouted for the nails, could have been understood to the core. The compulsive swearer might have been brought to awareness after a brief interval, had the judge given her leave to free her system before imposing a sentence on her. Even the woman who took to her bed in a fit of anger would have proved to be a highly intelligible case. The given individual may still resist. The problem of the moral will is always with us, but the old mysteries have gone. To-day it is essentially a matter of present status, psychologically described; then of the inner history, however deeply buried in the subconscious, thus of the earlier or more central causes within and without the total personality. It is safe to affirm that human nature in all its phases, however subtle or obstinate, is intelligible when studied in detail.

The central question now is, Do we wish to change human nature? Is the primary trouble with its universal or basic equipment, in the bodily organs and functions, in the mental elements with their organization? Or is it in man's misuse of his energies? Granted knowledge of the nature and function of pain, for example, as a symptom of disorder requiring adjustment for which every facility is at hand so far as the constitution of the organism is concerned, is there any good reason for wanting to change it? When we really know the nature of mind and how it operates, with its surprising willingness to carry into execution even our whims and worries, could we ask for anything better?

It is a splendid fact that human nature in its essential qualities remains the same. Nobody who understands it would wish to change it. It must still consist of correlations between mind and body, with the most intimate affiliations in the brain. Habits, dispositions, trends, urges must still be with

us, if we shall preserve our existence and develop it. Emotions, desires, thoughts, and volitions will remain, and character will continue to be central even though we try to shirk responsibility. But variations will continue to recur, for instance in case of delayed marriage, and their results will be transmitted to our subsequent history as surely as we also bear within us the effects of our ordinary conformity to type. Thus man, natively or biologically self-protective, is socially and thus psychologically concerned with self-interests, and in his inner life is readily egocentric. Self-centeredness, with its remarkably subtle and far-reaching interplay, now in terms of self-sacrifice and now in its commingling with self-pity in case of the polite invalid, thus easily becomes a problem. But we are in full possession of the facts essential to disentangling the erstwhile mystery of selfishness from the basic facts of human nature at large. We know the forms which self-centeredness assumes. We know what part the emotions play. We know when self-assertiveness should be dealt with in childhood, how submissiveness ought to be conditioned; what could be done with reclusiveness, how little kings and queens might be reared to become decent individuals.

In saying that every conflict can be understood and overcome we mean that the primary fault never lies with nature, or even with our evolution from lower forms of existence in the emergence from the animal into the human species. What can be accomplished by reconditioning we do not yet know. Only recently have we begun to distinguish between our bodily and mental natures as basically *constant,* and the secondary or variable matters which come within our power to change through acute knowledge, control, and inner conditioning. What can be accomplished by reëducation we

scarcely know, for we have not made up our minds concerning what is wrong with our first education.

In the secondary sense human nature is changing. We have possessed a power for change which we scarcely realized until we learned what harm we were doing with it, notably in the sphere of conflict within the emotions. We needed, first to discover the subconscious, then to envisage infancy anew, to appreciate the confusions which youth entails, and finally to ask whether we understood maturity. We are now in a position to say with confidence that all conflicts are in some sense of the word within individuals in relation to their emotions and their modes of self-defense. This conclusion has brought us to the point where we can study people dispassionately, without condemnation, in the light of inner causes and effects, by making use of psychology as a basic science.

It would be far too much to assume that psychology of any current type is already a science of human nature. But whatever the differences of opinion regarding the unconscious, the precise limit of behaviorism, the possibilities of home-conditioning, or the degree of influence still attributable to heredity, there is agreement enough to yield all the clues we need when investigating human motivation. It is rather late to remake our parents, but we may profitably consider just how we might have been different could we have begun with our grandparents. Knowing what has been done to us, we are in a position to distinguish between man's nature in a simple or untutored sense and his excesses, say in case of the sexual instinct in its ancestral forms in contrast with what is called sensuality or sexuality. What comes within our power we shall not adequately know until we thus distinguish between "nature" in the eligible sense of the word and

human enlargements or distortions. As yet we are mere novices in self-control, blind as we have been to the nature of disturbances within ourselves, in and out of marriage.

Great, indeed, has been the advance from condemnation to sympathetic understanding. Now we can state the facts even in the most terrible case of domestic discord with the same calmness as in describing the ravages of a river during a great storm or the impasse known as a log-jam. For it is a matter of (1) the forces involved, the native urges, desires, emotions, as germane to human nature; (2) the present state of the individual with respect to such emotions as anger, fear, wonder, love (including sex), according to the ruling passion and the emotion that is mostly repressed; (3) the degree of development on such points as self-control, self-knowledge, patience, social adjustment; (4) the nature of the chief conflict or impasse, with the status of the impeded life-stream; and (5) of the inherent abilities or basic nature, inhibited or expressed in part, together with the conditioning patterns or molding influences of whatever sort, the impeding habits, the disturbing attitudes, and the major results of these disturbances in the subconscious.

Naturally, we assume that any of us might have been reared under conditions sufficiently flexible to permit our basic nature, with its degree of intelligence, its abilities according to type, say those of a potential sculptor, to grow and develop amid adequate stimuli, with adversities enough to confront, yet without contingencies fatal to the perfect flowering of genius. One's inner history might then have been an unimpeded advance from "potentiality" (as Aristotle wisely called it) into complete "actuality" or the fullness of life. The first emphasis would then have fallen on the central urge or will-to-power, all conditioning being in-

strumental, an incentive rather than a deterrent. All development would then have been regarded from within outward.

In human beings, as we find them amidst their adversities, we note that there has often been slight regard for potentialities according to type. We note the fact that models have been imposed on children on the ground that children "ought" to be *good* in general, ought to do what is right at large according to a theoretical pattern—whether told how or not. The prior question, what is *possible,* granted the dispositions, tempers, moods, peculiarities then and there at work, is not raised. It has been customary to admonish a child to control himself or "behave," whether or not parents exercise control or understand the motivation of human behavior. Children have been punished impulsively, in impatience, annoyance, rage, because parents were disturbed by seeing their own unconquered traits dramatized by their children. People of the passing generation were as little aware of the deeply penetrating results that sometimes ensue as of effects due to nervous shocks, a great fright, a gruesome tale, or a subtle sorrow. They did not realize that a child bears within his nature whatever happens that touches him deeply, whether either parents or child know at the time what is occurring within the emotions, the nervous system, and the subconscious. These people were also unmindful of the fact that the sort of life prevailing in the home, for better or worse, is all the while registering its deep effects with respect to incidentals relating to the basic emotions.

Let us, for the sake of convenience in helping them, divide people into two classes: (1) those who move against the grain, cantankerous or obstinate, self-assertive or dominating, rebellious or likely to fly into a rage, refusing to think, even to talk; and (2) those who move with the tide, good-

natured, adaptable, responsive, patient, thoughtful, observant, communicative, not conceited, not blaming other people or trying to remake them. One finds that many people belong for the most part under one of these heads. Men and women of the first group whose assertiveness was not wisely met when they were five or six years of age have drifted into maturity burdened with eccentricities which we classify in people who are whimsical, grouchy, impatient, willful, intrusively disagreeable, difficult or "impossible." We find some of these people objecting to circumstances instead of trying to understand, resisting even nature's remedial forces, nerving themselves to endure pain instead of understanding it, and thereby intensifying the frictions, increasing the tensions of daily existence. Habitually blaming others, complaining that the world is all wrong, finding fault even with the universe, thus with God, such people put off the day of *looking to themselves.* Growing up as if they were independent units, wanting their way, abounding in wants instead of needs, they tend to gather into exclusive cliques, often at enmity with all other groups. Hence, in the world at large, we find them indulging in heated rivalries and jealousies, violent partisanships; sometimes with a considerable degree of masquerade, insincerity, possessiveness, or determination to dictate and control.

While people of this group are enormously diversified as individuals, we find that, because they were difficult in childhood and baffling in youth, many of them have grown up into maturity in much the same way, unchecked, and are still making trouble like children. Unwittingly, many a parent who lacked inner knowledge and control at crucial periods in rearing children has actively increased the assertive trend of a boy or girl, unintentionally conditioning the child in

the most unfortunate way. We still find patriarchs and matriarchs in the home. Unluckily this means, not the rule of the enlightened, but the dominion of the radically conservative, the obstinate or peculiar. So we find people of threescore years and more who have never faced issues that become crucial when a child is six. Plainly, what is most lacking is coöperation based on knowledge of individual types.

If self-assertive people are tolerated because extremely difficult, the story is quite different in the other type. Because inclined to yield for the sake of harmony, the submissives are less likely to manifest their abilities in an overt way. If sensitive, timid, shy, inclined toward silent acceptance of whatever condition is imposed on them, when reproved they quickly draw into self, taking adverse criticism to heart, retreating from difficult situations, seeking imaginary substitutes and inadvertently preparing for greater reclusiveness when youth sets in. Day-dreaming may then follow, probably habitual self-analysis, and perhaps the beginnings of an emotional upheaval which will show itself when adolescence wanes.

Such children are easily conditioned so that there is a marked contrast between the basic nature and the activities that are submerged. Needing encouragement, independence of thought and action, they are left to their own devices, with far too much time to dwell on their failures. Seldom quickened to take the initiative, most crucial matters are decided for them; they have little opportunity to learn by mistakes or experience. Consequently, they fail to acquire resistance to adverse conditions, fail to strengthen the moral will. Instead, they are shielded, even deprived of opportunities for toughening their fibers by vigorous contact with nature. Hence they grow up without participation in sports

of any sort, in youth self-conscious in the extreme, and in early adult life adverse in their attitude toward many activities regarded as normal, possibly reclusive toward the opposite sex, even cold and remote.

Inferiority is a symptom only, not a cause of this state of affairs. Even when there are organic weaknesses or defects, such as stammering, the positive clue is found by discovering and eliciting native abilities, not by analyzing inferiority in itself. Too often the whole process of conditioning is essentially negative. Thus a reclusive child is praised because studious and unobtrusive, exceptional because "sensitive" or "made of finer clay," a model of virtue because not active enough to be disobedient. Such a child may grow up to be as unfortunately self-contained as individuals of the first group, although self-centered in a different way. The extreme instance is seen in people in whom detachment becomes sheer aloofness and abstraction, absent-mindedness or indifference, phantasies having taken the place of reality.

In what follows we shall regard these symptoms as almost wholly due to negative conditioning which began in the home. It is indeed "human" to be submissive, as human as to be assertive; human to be subjective, reflective or meditative. We owe very much to people who find rich compensations in the inner life. But it is certainly not according to nature to be an impeded personality, shut-in, imprisoned, indulging in self-depreciation as if one were a "misfit," ill-adapted to the world. If only moderately intelligent, a person of this sort may spend the major part of existence struggling to become free. Thus inferiority is indeed a problem.

We are not saying that these two groups are ultimate. No twofold classification has long withstood the test. But

assertiveness and submissiveness are central clues. What might have been made of us had the opposite traits been fostered to the limit, we scarcely know. Actually, the one trend or the other is prevailingly strong. Granted this clue in studying people, we will naturally consider whether a person is habitually emotional and, if so, in what way, whether will is stronger than reason, and if a person is in some degree intuitive. It is always a question of emphasis amidst traits which are found in all people.

Some are chiefly emotional because strongly impulsive, easily swayed by moods or tempers, inclined to extremes, lacking control due to self-knowledge, and frequently lapsing into self-pity, thus into self-defense. It would perhaps be unfair to say that these people are more self-centered than the types already mentioned. Yet their egocentric moods are particularly acute, since most emotions carrying mischief in their train are intensely personal. Close to the heart of nature in an immediate or dynamic way and readily dramatizing their sentiments, these people may be either extraverted or introverted, secondarily, according to the way they were conditioned from early childhood. With them, also, there is a closer alliance between emotions and nerves. Hence in nearly all cases of internal conflict involving the subconscious one finds the emotional history intimately related with nervous symptoms which indicate the way it was acquired. Repression or conflict is in fact essentially emotional, as we shall see more clearly in later chapters.

In some people the self-assertiveness of childhood becomes identified in time with the will, hence they are describable as will-types. One of these sub-classes is identifiable by the autocratic will: people who impose their ideas and methods on others, and who as parents insist on marking out a com-

pletely patternized plan of life for their children, as if stamping a metallic mold upon all their plasticities, confining their minds for life. Then there are single-tracked minds, narrow in all partisanships, with a darker "blind-spot" than the majority possess. Others, unthinking, opinionated and expecting to remain so, always standing pat, never examining their prejudices, refusing to reason, declining even to indicate where they stand, obstinately utilize whatever intelligence they possess in reënforcing this their habitual conservatism. Again, there is the group possessing what James has called the "explosive will," namely the impulsive, hyperactive, blustering, cocksure, strenuously independent, violently partisan people whose emotional drives are wholly unchecked; some of whom are dynamic or magnetic, "egopulsive." Others are of the bullying sort, disagreeably self-assertive beyond the limit, habitually imposing themselves on other people, as if intending to carry everything before them. Still others, rather more intellectual than the bully, are habitually arbitrary, ruling matters out of court which find no place in their categories: people who settle upon a viewpoint by sheer act of will and hold to it despite all appeals to fact.

Finally, there is a very small group of people known as reasonable: those who seek principles, laws, causes or origins; who readily but wisely generalize, impressively dispassionate, judicial, broad-minded, fair; who endeavor to understand people, to penetrate their difficulties, making sympathetic allowance for the personal equation. These are the mortals whom some emotionalists and will-people ardently hate, for broad-mindedness is particularly upsetting. It seems incredible that one should wish to see both sides, to look within and above as well as on the surface and below. Yet the rationalist type may be regarded as essentially synthetic: it is what we

all tend to be so far as, allowing for assertion, submission, emotion, will, thus for temperament and social conditioning, we resolve to attain full self-realization. We shall assume in what follows that rationality or understanding in this the synthetic sense of the word is the only criterion which meets the tests. So-called "rationalization" in our day is mere self-vindication by appeal to emotion and will. Reason, the highest quality or principle of our intellectual nature, signifies constructive insight. It is an attainment, not a gift. Its goal is universality, in which partisan viewpoints are assimilated. To know human nature essentially or universally is to make explicit that which is implicit or potential in the other types.

Obviously, people of will and emotional types are the ones who are most likely to project their difficulties and conflicts upon other people, blaming them to the limit. Hence clues to their motives are discoverable by noting their projections, self-defenses, self-concealment devices, and their assumption of rectitude, as if they were without conflicts. Who are most difficult? People of a pronounced will-type, strongly emotional and impulsive, egocentric and defensive in the extreme; seldom calm or quiet enough to sit down for an interchange of opinions; who tacitly assume that their way is the right way, their beliefs the true ones; who are so cocksure that they do not even correct a judgment or acknowledge a mistake or that the advice they give is wrong. Who are most apt to come for enlightenment, willing to tell their life-story? Emotional men and women who, either originally assertive or submissive, have passed through the mists of adolescent emotionalism or introversion and are now eager to see the light, to be clarified, whatever admissions this process may involve.

Summarizing, let us say that to know people as essentially human is to picturize man's original nature in terms of the best psychology at hand; and to give more attention to individual differences than to types. For example, in children and youths especially we may be on the alert for differences in sensory equipment, such as good visualisers, noting differences in memory-types (musical, visual), in behavior-patterns (quick-motioned, responsive, alert, or slow in reaction in case of reclusives), in abilities (manual, mechanical, executive, musical, artistic; in speaking or writing; as followers or leaders, imitative or creative); and for differences in disposition in case of those who are sunny, spontaneous, adjustable, or surly and otherwise disagreeable, also for qualitative differences in intelligence. Granted knowledge of the predominant emotion and the one that is most inhibited or repressed; the type of volitional activity, covert and overt; also the character of the intellectual life, for example in a greatly impeded personality striving to overcome introversion, the way is then clear for noting the trends which give most trouble. There may be a marked apathy, coldness, extreme reticence, or a tendency to cyclic worries. Emotional instability may be the clue, or a trend toward anxieties and special fears involving a type of neurosis. Or, whatever the overt symptoms of emotional upheaval, indicating anxiety or an emotional disorder involving the sexual nature, domestic discord may be the heart of the whole situation. The complexity one is called to face in the far-reaching field before us will become the more clear if we first consider the types of problems offered for solution. It will then be a question of the most available technique, granted the background of human nature which we have been describing.

CHAPTER II

TYPICAL PROBLEMS

THE scene before us is in the office of a consultant in personal research, in an organization in which psychological methods are employed, and in alliance with a health clinic sustained by ministers of several denominations. The consultant is equipped in various modern disciplines which he uses as means to ends in an essentially human attitude. We shall regard a hundred people coming to this office for light on personal problems as typical of groups everywhere. These people vary in ages from fourteen to seventy-two, most of the men and women being between thirty and fifty-five. All save the youngest adolescents have come on their own initiative. Some of the adults first attended conferences on such subjects as the art of health, the conquest of fear, the subconscious mind; and came in response to an invitation to refer any sort of problem to the consultant. Others owe their interest to a desire to bring religion and medicine in closer coöperation. Curiosity-seekers are not numbered in this group, nor has anybody come merely to relieve his mind, to make a mere confession, or because unduly inclined to enlarge upon egocentric history.

The majority who have come in quest of health have already depicted their symptoms to specialists who diagnosed their ills to the limit. Or they have tried rest-cures and similar means, and have searched current literature for cor-

rectives. Ten have suffered from a so-called nervous breakdown and are no wiser. All who first attended the health clinic above mentioned have been diagnosed by a skilled physician and an expert in detecting mental diseases, and have been pronounced eligible for psychological work or spiritual advice; none of these is suffering from an organic or functional disease requiring immediate medical care, and none is likely to be greatly benefited by medicine. Several have been operated on or have spent some time in hospitals, while a few are hesitating between advisers with respect to the probable results of an operation. Most of these people are fairly mature in thought and attitude, although some are immature with respect to the inner life. Scarcely any one has come primarily for religious reasons, but rather for immediate practical benefit.

The entire category of nervous disorders lies within our field. But in passing we note the fact that former classifications have partly given place to the more significant recognition of psychical or mental factors in nearly every type of disease, especially in cases where a psychical disease-pattern is involved, for example a notion that the trouble is due to heredity. The mental causes and conditions may have escaped medical diagnosis, or undue emphasis may have been put on remedies and treatment. But even when a person's trouble is set down by a physician as "anxiety-neurosis," a nervous disorder in which fear and worry are predominant, this disorder may be slight indeed in comparison with the domestic trouble which the patient is anxious about. In any case, then, the viewpoint is different: sometimes the diagnosis is instructive, sometimes it is not. More depends in many of the cases before us on the individual, his mode of life, his attitudes, his status at home, than on the disorder from which he is ap-

parently suffering, even when his trouble seems to be mostly organic or functional.

Even if there is said to be an incurable trouble, such as a serious injury to the spine, there are still matters of daily adjustment to be considered. Here is a young man, for instance, who has just suffered his first shock; both he and his wife need wisdom in meeting the issues before them, especially if his disorder proves to be epilepsy. Here is a youth of fifteen who has had a few seizures, and whose father is seeking light on possible means of preventing other attacks, lest the son's disorder should be pronounced hopeless. One of the men is troubled by a stomach disorder not yet adequately diagnosed; he has a violent temper and wishes to know what effect his outbursts have on his nervous system, thus on his stomach. Yet another has chronic headaches which have not been explained, together with several problems relating to his social adjustments within the home, due in part to his reclusiveness and in part to a mother-bondage. Again, advice is sought concerning a young man under observation in a hospital whose disorder may prove serious (dementia praecox), but for whom there are possibilities of a radically different diagnosis. Here is a young woman whose trouble, which began four years ago, may be of this same serious sort, howbeit she is still at home, where much depends on the conduct of others toward her. More promising is the case of a young man who, ostensibly in his first nervous breakdown, may be saved from a border-line disorder by promptness in studying his life-history. Finally, in this border-line region there is a woman of forty whose phobia might have been one of several causes in making hers a "mental case" if she had not come in time and proved to be unusually responsive to all efforts in her behalf.

The immediate objective in all the health-cases is of course freedom from pain, nervousness, fear, anxiety, and the rest. Yet this freedom is a means to an end, in learning the causes of trouble, the need for an art of life which shall sustain good health. If a nervous disorder is chiefly a means of self-defense entailing self-pity or some other phase of self-centeredness, for example, there are numerous factors to be considered, such as tensions, the right sort of relaxation and rest, the best method of work, the need for a life-purpose or an adequate outlet for all the energies. A health-problem cannot often be dealt with apart from the major social adjustments, some of which may involve the vocation, others the marital situation, the religious beliefs, or deeply personal inner experiences. Only a small proportion of the cases before us are primarily sexual, and in only a few have dreams proved to be significant. But the love-relation, in the larger sense in which we shall use the term, is indeed central.

Naturally, the question of habit is a vital one in many of these cases not directly classifiable as problems of health. The issues pertaining to morals and perversions will be considered in another chapter. Habits involving bondage to drugs and drink may be isolated from both morals and diseases for the sake of fostering a new set of habits in these respects, whatever remains to be considered in other connections. Here is a man who has been coming for interviews during a year and a half. He is winning a splendid fight with a drink-habit which mastered him for many years. Liquor was always plentiful in his home during his youth. He slipped into the habit without realizing its consequences. When he became the worst drinker in the family everybody save one sister turned against him. Regarded as a hopeless case by his friends, he wandered over the world, frequently handicapped

for lack of a job. Yet the saving hope of his sister gave him a clue. Seeking light on the nature and power of habit, he had the earnestness and persistence to break in spirit from the condemnation to which he had been subjected, and to build up his own picture of his better self and of his ultimate success. Acquiring a job, he made good by his affirmative attitude; and week by week brought favorable reports concerning his newly acquired habit of total abstinence. Here is another man, already well established in business, whose habits of smoking and drinking have never conquered him. He came at first for enlightenment on a problem of adjustment in his home. The domestic situation having been greatly changed, he became interested in applying principles successful in that situation to the deeper issues of his personal habits. Dissatisfaction over these matters meant for him a change from within outward almost without a struggle. For he made splendid use of the idea of positive identification with his new ideal or mental picture of himself, rejecting as his negative or "false identity" the self he used to be, when a slave to his habits, careless and unthinking, sensuous and restless. The principles implied in such changes will be made clearer in subsequent chapters.

In another group the central issue involves inferiority feelings. Here is a young woman of thirty-two, a school teacher who, able and intelligent, is making good in her work, but she is disheartened by influences which have nothing to do with her vocation. The difficulty reverts to childhood, amid restricting conditions for which her home-life is responsible. She is an only child with a dictatorial father, whose mentality has been a great handicap to her. Subject to habitual depreciation from that source, the relationship has now reached a point where failure in her school-work seems

imminent. She has endured the struggle for years without knowing its causes. To her, it is a wholly new idea that a parental bondage can be so far-reaching, that an imposed pattern of life can operate like a mold, shaping and cramping another's mind. Tacitly identifying herself with the inferiorities which this struggle involves, she has projected its weaknesses into the sphere of her daily work and lost morale. But encouraged to identify herself with her abilities and ideals, her own true inward nature, she regains confidence and throws aside her inferiority feelings as foreign to her. Then follows a new adjustment to her home-life, her father's influence having been relegated to her past.

In three somewhat divergent cases of men between thirty and forty-five years of age, the inferiority, while remotely connected with childhood, is due rather to a recent period of readjustment. In one of these the difficulty lies wholly within the personality. In the others the problem arose through changing conditions in our age. A fourth man, who lost his job two years ago and who lacks knowledge of inner resources, has so far depreciated himself that he has slumped into habitual depression and cannot sleep. For him, outdoor life is imperative for a while, until he regains his strength, in better nervous tone, with alert mentality, so that he may be helped to see that his attitude will have much to do with determining his future. As yet, he has no idea of success save as possession of money and a job. Morally, his experience during these two years will prove to be a boon, granted a new outlook on life's realities. Two others are business men who need immediate encouragement in well-doing. In two of the men and one of the young women, inferiority is secondary to introversion and self-analysis, amid confusing emotional conditions which must first be explained.

Here is a nurse who has temporarily weakened on her job because she knows so little about the subtle personal influences to which she is subject. Mrs. L. has also weakened temporarily by dwelling too long on the struggles of her past, when she tried so valiantly to sustain her husband through his financial difficulties. Two older sisters, competent, energetic, prompted to do their best in the home, have come for light in helping a younger sister who, buried in self-depreciation and to some extent beset by jealousy, cannot yet be persuaded to come in person, does not realize to what extent her difficulties lie in herself.

With a large group, there is a problem of worry or anxiety entailing either one of the fears with which we are all familiar or a special fear requiring analysis with reference to years of inner conflict. Some of these fears are readily isolable and can be traced to an early upheaval, an emotional shock, doctrinal instruction in the home involving the idea of sin and future punishment, or in-driven emotions which have wrought havoc in the later years. Others extend to the major relationships of life in the present, such as a struggle in which the fear of committing suicide or of injuring somebody becomes a temporary obsession or fixation. Fears are frequently associated with a disease-pattern which has almost no basis in the actual condition of mind and body, with death as an experience to be dreaded to the utmost, or with the notion that the unpardonable sin has been committed. The fear of insanity lurks in the background of many minds in which there is little evidence of any abnormal or morbid trend. Men naturally fear what may happen to their affairs in the world, while mothers and sisters are anxious for others in the family rather than for themselves. One of the young men in this group has developed a fear of his sister, who is

slightly abnormal; in his timidity and weakness, he has barricaded his door and otherwise protected himself, unmindful of the fact that nervous disturbances are at work in his own selfhood. When questions are put to him, he is resentful at first, insisting that he is all right. But eventually he is persuaded to look to himself, to become more affirmative and courageous, finding resources in social life and literature, and in his work.

The compulsions and fixations also run through an extensive gamut, notably in will-types and emotional people beset by egocentricity and a tendency to project their own failings upon others. Here is a woman who believes she cannot go north of 59th Street in New York City lest she lose self-control and harm somebody. Here are two others whose minds are fixated on innocent members of the household, to whom their own troubles are attributed. Miss N., thirty-five, unmarried, deeply emotional and heart-hungry, has too long dwelt on religious doctrines in relation to her subjective states. Almost a "mental case," but receptive and amenable, her present fixed idea is the thought of God as "without" but somehow also "within;" she cannot quite see how these can be the same God. Her intellectual difficulty cannot of course be cleared away for her until the history of her trend toward fixed ideas has been learned. Miss T., whose fortune was read years ago by a palmist, is a wholly normal person in her general life. But a transitory trouble has become inadvertently associated with the palmist's rash interpretation of a line in her hand which seemed to indicate that she might sometime commit suicide. She is acutely intellectual and must see into everything for herself. Not until the nature of mental association and mental imagery is explained to her does she begin to see how her fixation settled

into her subconsciousness so that, given her present tribulation, she inadvertently yielded to her fear, as if about to confirm the unscrupulous prophet. Her case is like that of believers in astrology who unwittingly prepare to carry out the unfortunate prognostications which they have taken overseriously. Luckily, these people possess a wealth of good sense in other respects.

The difficulty which ostensibly led a person to apply for help is not necessarily the real problem, as one notes in the case of Mrs. B., who had a nervous breakdown two years ago and has suffered a relapse which physicians have diagnosed as "anxiety neurosis." Unable to sleep restfully, suffering from nervous fatigue, lacking interest in life and subject to panicky states in which she seems on the verge of disaster, Mrs. B. is afraid she may injure some one or commit suicide in one of her worst moments of despondency. But she is a gentle person, never likely to harm anybody or to take her own life. Ostensibly, she needs an explanation of her nervousness and an analysis of her fears, that she may see how greatly her mind exaggerates. Under medical care she has been treated for nervous exhaustion only. Yet the real trouble is far deeper, so that hers is scarcely a health-problem at all. When married twenty years ago, she believed herself genuinely in love and that her husband really loved her. In a week she was disillusioned, but began to take what came as inevitable, holding to her marriage vows from a sense of duty. Then the children came, the years of enforced adjustment began to tell on her, to sap her nervous strength and leave her physically exhausted. Through pride and loyalty she kept her struggle concealed. Now at last she is willing to have the whole situation reviewed, to learn that her symptoms and fears are incidental to the emotional conflict from which she

must find release through a different attitude toward the domestic situation, at least for the sake of the children. Hitherto she has made little use of her intellectual abilities. She has had no philosophy of life. Her husband has refused to talk about crucial matters, insisting that if she would only take her "tonic" she would be all right. Her case is typical of many women who have drifted along amidst circumstances until their deeper natures have brought the conflict to a focus.

Typical of another kind of adjustment where fear seems to be the central issue is the case of Miss Lang, an energetic young woman of thirty odd years, chief stenographer over a large roomful of girls in a big office-building, skillful in reducing the irritable commands of a surly masculine departmental head, and confronted by many matters of adjustment to people both in the office and in her home, where she is the chief wage-earner. Miss Lang is agreeable in conversation, proves to be uncommonly quick and bright in repartee, and is more skillful than the average in describing her mental processes. In fact she is so acutely aware of her flitting stream of thought that she knows practically nothing about her deeper self. She is ignorant of the sciences, particularly psychology. So she is unable to correct her rapidly streaming impressions by putting them into the context of their origins, conditions, laws. Efficient in her daily work, she is unable to transfer her alertness into organized intellectual work of any sort; yet she dislikes her vocation and wants to be intellectual. She lacks concentration and knows it. Her attention flits, as she is painfully aware. She is a slave to fears galore, and knows this fact too. It is not difficult for her to enumerate a list of things which she fears, but how or why she fears "all things" she cannot tell. She exhibits symptoms akin to a typical neurosis, but this is not yet pronounced, and she re-

gards herself as a healthy person. Miss Lang admirably describes her state of mind when reading or trying to read books that are "too deep" for her, and frankly admits that after reading an abstruse chapter she cannot recall the first thing of importance in it. She has applied for help in her studies, and does not know that the first need is to trace her fear-trends and nervous symptoms to experiences and defects of her early childhood. Hers is an interesting case for the beginner, because Miss Lang herself unwittingly discloses direct clues by talking in such a naïvely realistic way about herself. There is little resistance to be overcome. It would be absurd to look at once for a "complex" or to ask Miss Lang to report her dreams. Hers is almost solely a problem of adjustment within the present, as soon as she is set free from her fears, and has been taught to understand her emotions in relation to her yearnings for intellectual culture.

While some people, especially women, are beset by problems of adjustment as clerks, teachers, library workers, social-service workers, where their inferiors and superiors are peculiar or difficult because slightly abnormal, others face typical situations within the home which have become so difficult that it is a matter of health. Mrs. Q. must meet the immediate issues of continuing to rear her little family, without the aid of her husband, who has recently died; while interiorly it is a question of the attitude to take concerning the soul, the future life, the meaning of death. Her rector came to the house to express his condolences and to pray for her (in general). But she is an individual and generalities will do her no good. If one has a constructive faith, now is the time to share it. If one can help her to know her abilities better, that she may earn her living and support her children, that indeed will be worth while. Here is Mr. R., father of

four young children, the youngest only nine months old, the mother ill in bed, the house-rent in arrears, with interest due on notes. Mr. R. has employment, although scantily paid. He is doing his utmost to meet these crises, and is even going without food a whole day at a time to save money so that his wife may have medical care. One must enlist other agencies at first, to meet the immediate needs; then help Mr. R. to understand the conditions which have brought him to this pass.

Miss S. is frail in physique and nervously organized. She must retain her position in a business office at all costs, to support her semi-invalid mother; must return home bright and cheery, and keep fit for her job of adaptation to underlings and overpersons. She has wanted to marry but could not because of the need for self-sacrifice in the home. She has met this need bravely for years, but now the strain is affecting her more deeply and she is urgently in need of readjustment. Miss B. confronts difficulties as teacher in a private school under a rigorously conservative principal who is intensely exacting, cramping the style of her associates. Miss K. is a social-service worker of exceptional ability, abundantly able to carry out her own ideas and methods in a Family Welfare Society. But her superior believes in self-sacrifice beyond the limit and is herself breaking down under the strain. In these instances, aside from sharing one's convictions concerning the futility of such sacrifice, it is a question of discreet advice with respect to rounding out a branch of service while there are personal matters that have not been squarely faced. Some people must still learn the lesson of relative remoteness from individuals in institutions and the home, so that the relationship shall no longer breed inner tension or friction, shall not involve worry, a neurosis, or a serious emotional conflict. Usually this can be accomplished

in part by appeal to pastimes and avocations, personal detachment and freedom, amidst conditions which cannot at present be changed. The problems of economic and vocational adjustment ordinarily involve early failures in home-life, at school, or in the first ventures in earning a living where there was no correspondence between native abilities and the job. One finds business men who should have been teachers or men of science, and ministers who should not have taken the only vocation that offered.

Here is a man who faces both mental and physical needs because of an emotional hold-over from an operation, his first experience in meeting such a difficulty. Here is another who is vacillating beyond the limit in will or character, and must be reëducated by thrusting him as it were into one of the various opportunities at hand until he shall have broken from this nervous and mental wavering. A third has never learned to make concentrated effort of any sort requiring him to face both adverse circumstances and his tendency toward laziness: a misfit, he has taken any circumstance that offered, weak in attitude and in social adjustments. Now at last his problem has become a matter of health.

In another group, love-problems are central, with need for enlightenment on every phase of the sexual instinct, day-dreaming, introversion, the conflicts of early adolescence, the awakening into adulthood; the issues of delayed marriage, of recurring fondness for young people of the opposite sex after the age of sixty, and thus the question of emotional expression in all its modes as incidental to the period of growth.

Intellectual difficulties range from religious beliefs concerning the soul, God, immortality, to philosophical questions not taken so seriously. Far more women than men have wavered through the entire scale from palmistry, astrology,

theosophy, spiritism, the mind-cure movement in all its modes to interest in the subconscious or in the varieties of religious experience which, fortunately, may now be turned into a profitable direction. It is usually necessary to devote time to the analysis of the phantasies and fallacies affiliated with beliefs bordering upon or involving the "pseudo-sciences," because the specific misconception is apt to be the point on which phobias and conflicts are fixated. But having shown the fallacy in persistently analytical terms, so that it is wholly dissipated, although it may not seem worth so much effort, one must also show how to assimilate the vestige of truth in a typical error. It is not alone a question of over-seriousness but of providing a genuine substitute.

A man may as readily take himself over-seriously as a woman, may be as impulsive or emotional, as introverted or egocentric, as unstable or hypersensitive. But women, because less given to analysis, depending more on emotion as such, uninterpreted experience or feeling, may be more reticent or obstinate, thus tacitly self-defensive. One man's re-education will be mostly in intellectual fields, another man's problem in the sphere of the will, because of his habitual moral evasiveness. A woman may be suffering from a form of neurosis in which she indulges in childlike self-assertion, amidst fluctuating moods, with few intellectual interests of a decisive sort. While nervous disorders in either men or women may be in part traceable to an early emotional-nervous shock, there may also have been highly restrictive patterns due to an autocratic father who dominated the minds of his children doctrinally, in their behavior, in every crisis involving an important choice. Hence it is neither a matter of belief nor a matter of nervous shocks alone: the whole mind has been intensively restricted. One must get the whole pic-

ture of parental conditioning and call attention to its particulars unsparingly, indicating the relation not alone to conventional beliefs, manners, opportunities, vocations, marriage, love, and the like; but also the emotional history, the effect on the will, the influence of moods, the part played by dispositional trends and temperament. Thus a large group of problems involve personality-study as a whole with special reference to both the failures and the success of home-conditioning. Not every daughter identifies emotionally with the father rather than with the mother. Nor does every son acquire a mother-complex instead of subtly identifying with his father.

The largest group includes domestic problems in which the need for personal adjustment on the part of parents, children and relatives or other members of the home is greater than issues relating to health, livelihood, and social difficulties at large, as in the case of Mrs. B., already noted. Here is Mrs. W., with four children under fifteen years of age. Two of these are highly self-assertive in type and two are mostly submissive. How shall she moderate the aggressiveness in relation to the tendency to yield, so that each boy and girl shall find an appropriate opportunity for development and coöperation without being unduly important or over-trained? Here is Mr. K., far more alert to the welfare of the home, psychologically speaking than his wife who, still hyper-assertive, absents herself unduly from the home, evades responsibility and is so indifferent to the ideals of marital life that her husband's worries are affecting his job, eating into his nervous substance and ruining his slumbers. One of the difficulties in this case is that Mrs. K. utterly refuses to talk the matter out and is unwilling to come for consultation or even to hear a report of our interviews. Consequently,

the only possibility of helpfulness is by aiding Mr. K. to live emotionally outside of the contests at home, that he may sustain the morale of the household until the children are older. But in the case of Mrs. D. and Mrs. C. the situation is reversed, and it is the wife who must sustain the home, keeping apart from the masculine rages and moods of indifference or evasiveness. For Mrs. E., the outlook is complicated by the fact that her husband is still suffering from a nervous hold-over attributable to experiences in France during the World War. Mr. E. suffered from a nervous collapse two years after the war ended and seemed to have made a complete recovery. But while still meeting the emotional confusions of this gradual return to normal life he fell into the wiles of an unmarried woman whose influence prolonged the confusion into a period of years.

Then there are tribulations of Mrs. F., a widow with three children about whom she is anxious for several reasons which need special study. Mrs. G., aged seventy-two, has faced matters bravely in rearing her four children, since she was widowed; she is now living in the household of one of them, and seems to have reached the limit of loneliness and of her effort to avoid interference with children and grandchildren. Mrs. H. frankly admits that in her struggle to round out her days as well as possible with a husband whom she does not love her "disposition" is primarily at fault. Mrs. I. is ostensibly suffering from a neurosis and has taken medicines to the limit, so that in her own estimate she is merely a sick woman. But her disorder dates from the shock of an unfortunate marriage and its consequences, enduring for ten years. She has never reckoned with the factors in her nature which made the marriage possible, with her violent reaction against men at large; consequently, she has made

essentially the same mistakes in trying to live with her married children, always evasive concerning her inner life. Mrs. J. is suffering from insomnia affiliated with chronic worry over domestic difficulties covering a period of twenty-five years of legal separation from her husband. Mrs. K. is remarkably serene and submissive in most respects, and has kept her marital difficulties from wearing upon her by smoothing them over as much as possible, and patiently waiting, always with the hope that Mr. K. will awaken out of his optimistic indifference regarding matters which seem to her vitally important for the welfare of their children. The issues have come to a crisis at last with the serious illness of two of the children, both of whom have a mental disorder; to do her part in disclosing the causes in the family history she also confesses how long and how difficult has been the struggle. Mrs. L. has suffered from one illness after another, now identified with tuberculosis, and now with tonsils and adenoids; but hers, too, is a domestic difficulty, almost wholly associated with the present, although related to her intimate past.

Domestic issues apart from illnesses include those of Jacob D., trying to adapt himself to his wife, who is consumed with superiority feelings; he is also doing his best to rear an only child without spoiling her, and needs encouragement in sustaining the morale of the household. Again, there is the effort of a son to take the right attitude to both father and mother, who have never been reconciled since a legal separation of ten years' standing. Little Miss H. is trying to adapt herself to over-watchful parents who are unduly restrictive, out of accord with the new youth, and unwilling to talk the matter out with her as a person of growing maturity. Herbert M. is failing to meet the jealousy of a wife who unjustly

accuses him of infidelity. Young Mr. N. is seriously handicapped in trying to help his immature wife who is emotionally restricted by an unintelligent mother. In three instances the restrictive person in the home is a grandparent who exercises matriarchal privileges; in a fourth the troubles circulate about an aged father who demands that his daughter and family shall conform to his unrelenting conservatism.

Finally, in such an assemblage one finds people who are classifiable only as individuals, those who require a detailed study during a considerable period, possibly running into the years. The problem now lies almost wholly within the self, the intimately personal history and far-reaching conflict. Again, here is a case that is so near the border that one must follow it up nearly every day for weeks in order to accomplish the rescue work in time; for there are several threatening trends, two ordinary fears and two phobias or fixations, an imminent need for emotional release, and a baffling resistance which must be steadily penetrated and as steadily overcome. Here is Howard Y., who was guilty of wrongdoing many years ago, who apparently bluffed off the issues as if conscience were non-existent, acquired an effective social demeanor, became a successful business man, and avoided illnesses of every sort because of his excellent physique. But now, after all these subterfuges, with his protective forgetting, his habit of assigning all blame to others, together with his effort to ignore his conflicts, the strain is telling on him. He must either admit the whole state of affairs at last, facing what he might have mastered long ago, and begin to rectify his deeds; or succumb to an emotional collapse, postponing his lesson for years, during his gradual recovery. Luckily, he is willing to yield his self-defenses sufficiently so that, given a few months of intensive work, the way will open for re-

education. A mere outline would of course be of little value in singling out these cases. In other chapters we shall indicate the mental modes and trends requiring special study in order to meet the complexities in question.

To trace all these processes, patterns, beliefs, eccentricities, conflicts, to their sources, neither credulous nor skeptical in one's attitude, giving abundant recognition to any experience that appears to be genuine, notably a religious experience, one must draw at least a tentative line between normal and abnormal trends, between subjectivity in a productive sense and projections into a fictitious universe. Some of these personal burdens seem too great for any one to bear. It is natural that people have sought palliative remedies before trying the venture here advocated, namely an effort to understand the whole situation. Generally speaking, one finds a sense of frustration or disappointment, as if life could never be quite satisfying. One is careful not to express too great a hope, as if a person could be remade to suit, as if all mysteries were cleared up at last. Yet the more fully the individual discloses his life-situation the greater the possibility of understanding, health, freedom, happiness. Such knowledge as may come one's way in meeting the simpler cases, such as Miss Lang's, with her nervous fears, proves to be power in penetrating the far more difficult issues of our last group. A problem is already half-solved if it can be rightly stated.

CHAPTER III

PSYCHOLOGICAL TECHNIQUES

THE term technique so readily suggests a special mode of analyzing nervous and mental disorders, dreams, complexes, and infantilism, that our concern is to indicate the present viewpoint by way of contrast. We shall regard analysis as a step only in the larger advance toward understanding of the whole situation in which an individual is placed. Life, we assume, is for development. Any special issue, even a problem of health as the people in the group in question disclose it, is incidental to experience in its successive phases. Such issues have indeed enlisted the skill of specialists, equipped to find certain conditions only. But to emphasize synthesis, looking forward to improved adjustment, is to give attention to the total context, oftentimes far more important than the immediate need. The individual may not wish to learn the genesis of his troubles in this regard. For the consultant, however, the relationships which connect a person's need with his life are central. Granted knowledge of human nature in its richness as the background, techniques are of value in aiding the consultant to describe and study typical problems. The work of reconstruction will depend more on his philosophy.

In our day, technical training is taken to be the great essential, as if experience, insight, and personality counted for little; hence method is everything. By contrast, the friend of the spirit is discovered to be such by nature and experi-

ence, his techniques being means to ends. The way to interior acquaintance with the heart's real situation discloses itself, as the true teacher finds himself teaching, whether or not he has studied educational theory. Somehow you have wise sympathy. You are disinterested and know the power implied in being dispassionate rather than professional. Almost in a flash you find yourself becoming remarkably well acquainted with a lonely or heart-weary soul who has never known such friendly interchange before. Inner need and responsive insight are somehow equal. A third party might listen unawares and detect the procedure, always different in each case. But you wonder if there can be an adequate description of a method which is partly intuitive.

It is necessary to dwell on a few matters that might be called truisms, because the inner life is to-day greatly minimized, as if consciousness were an impotent spectator, subjectivity a detriment, intuition a myth, and religion an illusion. The psychology which is made consistent at any cost has little value for workers concerned with people whether consistent or not. To begin with people, however their ideals and convictions may have been under-rated amid the cynicisms of the day, is forthwith to find that our age has thrown away the best with the worst, in over-zeal to eliminate all subjective equations. For real individuals are still living in the inner life, consciousness is still determinative, subjectivity is still the most direct clue, intuition is as true a guide as we possess, and religion is vitally real. The old psychological essentials—habit, association, will, attention, imagination, intellect—are much more useful than the new, truer to life as we find it, when we adopt the viewpoint of the inner life, regarding all vital matters *from within outward,* distinguishing as clearly as possible between mind and body, in contrast

with the prevalent dogmatism that mind and body are one organism (body being the one). For a primary difficulty with dozens and dozens of people is that they identify the mind or the self with the body, as if they were mere passengers tacitly surrendering the greatest privileges in the world. In the present technique, *souls are real,* consciousness is central, and readjustment begins with clarification out in the light of day—not in the dark abysses of the unconscious.

Without claiming to possess intuitions which always function, or to attain an insight which proves all other methods antiquated, the consultant gathers impressions for what they may be worth as the interviews proceed. He may or may not be able to help. Sometimes he may depend wholly on asking questions and gradually seeking a central clue. But he retains his faith in the appreciative side of our nature despite all theories to the contrary. Moreover, he learns from experience how to draw upon penetrative gleams of insight when they come, cultivating a mode of life that is favorable to them. He hopes to grasp another's life-values and heart-yearnings by putting himself within them, yet without projecting his own sentiments or drawing over-much on personal experiences of any sort. He knows that an intuitive person can be as blind or dumb as anybody else, on occasion. But in his scale of qualities and values intuition stands first, especially in matters relating to love and marriage, thus to happiness; in contrast with critics in our day who project their own marital failures into people whom they would fain help.

One is of course free to utilize any recent contribution to our knowledge, as if Freud, for example, were wholly right, bodily behavior the surest clue, or as if mental existence were a field for competing mechanisms in the unconscious. When

studying a compulsion or fixation, phobia or obsession, the mechanical theory seems for the moment profoundly true; since these processes do indeed run their course by what looks like rigid determinism. Undoubtedly, a complex can lead an almost independent life in the emotional depths. Yet the theory which serves so well for descriptive purposes, at the outset, may fall far short when it becomes a question of the total background on which a conflict appears. There is no invariable relation between symbols, dreams, sex, and infantilism such that one can always begin in the same way and trace matters back to a particular type of disturbance.

Yet, admittedly, an alternative technique may on occasion leave a consultant in a state of wonderment, perplexed to know how anybody could find the right word for such a baffling situation. At times, far more seems to depend on the narrator of the heart's inner need than on you. For he has come with amazing confidence as if inviting the wisdom of the ages to speak through you. You stand in the presence of a creative moment, the beginning of a work which may remake a mind or transform a soul, turning the issues from despair to hope, admitting light where all seemed darkness. This opportunity is akin to the process everywhere going on in so far as individuals are creatively in the making.

The factors essential to a complete explanation of a person's difficulty may be said to dwell in his trouble. Some of these matters the patient may set forth with as much descriptive skill as you yourself possess. Others you will discern and supply. Yet others may be mysterious at first. The cure will be a coöperative product depending on the willingness of the patient to see the enterprise through. So, too, in domestic maladjustments each marital partner will contribute salient facts, offsetting the other's report; you will supply the needed

principles by drawing on your knowledge of similar cases. You will naturally follow, now this clue, now that, until you arrive at a central insight. Most people are ready to do their best in telling their story, since they are eager for freedom. This frankness is invited by the consultant's equal readiness to give to the full, on the alert as he is, with no hard-and-fast theory to maintain at any price. If momentarily baffled, the right word will presently rise to his lips. It is this larger mutuality which we presuppose in the creative venture here outlined.

Personalities have a trend, a certain course which in retrospect is seen to be continuous from a distant moment at the parting of the ways in childhood or youth. There has been a logic in their procedure involving a style of life. You will find a surprising consistency amid all their contests. Thus far all people are typical, and your technical knowledge will be a great help in interpreting many matters, such as the behavior of a fear-fraught line of experiences. But in going astray at the cross-roads, a point which can be discerned by retracing a patient's course, the sufferer was ignorant and blind. Yours the opportunity to walk with him side by side to a hill-top where he may survey his past to see what he unwittingly did to generate his own trouble. However short your vision in some respects, you at least know many of the by-paths and blazes, the misleading as well as the significant signs in the forest through which you are acting as guide.

Your art is threefold. You are skilled in determining the point attained by this heart-weary seeker, so that you really know his inner status as a symptom of his life as a whole. You have learned from experience in mastering your own difficulties some of the major obscurities and deceptive mists. You also have your vision of goals to be won that

make life worth while, your conception of health, happiness, freedom, also your philosophy of the way to attain these ends. The individual before you, complex in nature, confronted by a situation that is baffling, *is present as a whole,* bringing to these interviews whatever he has lived through, notably his secret motivation and the traces of his conflicts. Within this rich complexity, reaching back to infancy and forward to its goals, his present status is to be discerned: a relationship amidst relations, an individual in a social setting. You may be so fortunate as to penetrate at once to the heart of these matters. Or it may be weeks before you can reduce the issues to a crucial one. The point is that this person is actually functioning as a whole, despite his reserves, including deliverances of his deeper selfhood which he himself has never recognized. Any study you may make is a study within that whole, however much stress you may put on the unconscious as you interpret it.

The friendly counselor also brings whatever he is as a complete personality, the acute summation of his knowledge and experience, coupled with his zest for meeting new situations in an attitude which invites exceptional expression of his inner self, but only gradually as confidence is established and resistances are overcome. In saying this one remembers that some minds function chiefly from wholes to parts, and readily elicit this kind of response; while others analyze first, depending on symptoms, inferences, a try-out of this or that approach. However a consultant may proceed, even the most detailed investigation is a study of matters which in part exceed any analysis. Life speaks above symptoms when wide-mindedness prevails.

A beginning is made on any topic of passing interest, until a clue is indicated. One does not ask why a person has come,

or begin by eliciting a confession. Nor does one start by utilizing a test, asking routine questions. Some people are acutely aware of their trouble, although faced by rival versions of it. These people begin at once to show where they stand and why, giving a remarkably graphic account of recent experiences. Others lack the first idea of the real nature or cause of their difficulty. But the whole personality begins to speak in any event, and a friendly relation is soon established, so that when the time comes for direct questions the way is open. Knowing what he should not say at first, lest he too suddenly touch on secret issues, the consultant is guided in part by the resistance he meets, the evasiveness or self-defense.

There are several reasons for emphasizing this whole-to-part relationship in the fullness of a patient's present experiences, and then working back to his past if need be. Maturity is represented here, also struggles toward it, the effects of the emotional obscurities of youth, and some effects at least that are due to earliest childhood in the guise in which childhood has survived. Here, too, are results due to accidents, shocks, frights, illnesses, conflicts, if such have occurred; also impressions due to disappointments, failures, successes, social contacts of all sorts, education and miseducation, fears, fancies, beliefs, habits, restraints, inhibitions. Within this complexity is the more decisive personal life, with its vicissitudes, compromises, covert resistances, modes of self-defense. There may or may not be awareness of the deeper significance of intimate attitudes. Or there may be intentional resistance at a vital point, the individual having decided what matters are sacred or private, what appearance to maintain. Oftentimes a person offers the stoutest resistance at the point where he should yield most. He may

never have thought of himself as proud, egocentric, assertive or submissive, as the case may be; unaware as he is as yet of his actual integrity, or the need for greater unity within his selfhood as a whole. He would like to believe that he acts only from motives that he is conscious of, and that he will be judged by his most sincere deeds and intentions. But his motivation may be affected by concealed rages, or by a phobia or fixed idea of whose origin he is totally ignorant. Whatever his masquerades, covert conflicts, or overt frankness, he brings a certain atmosphere or presence which is more or less revelatory. This is his contribution to the communion of minds known as "rapport," namely a relation of inner sympathy, appreciation, immediacy of feeling or emotion in which "whole" speaks to "whole" without let or hindrance in very many cases, as heart speaks to heart in the sincerest friendship.

The consultant is likely to be mostly passive at first, in the attitude of the friendliest listener, hearing the patient's inner story, noting what is told and evidences of things untold, only now and then asking a question or making a comment. In later interviews, he will direct the conversation into the most promising channels, calling out the deeper past only so far as may seem necessary in order to prepare for what the analysts call the "transference," the emotional release or free expression of whatever outpouring the patient is led to make. This transference may emerge from any point in the emotional scale from the intensest resentment, bitterness, anger, suppressed grief, or disappointment venting itself in tears, to the highest type of love; according to the type of person, the level of development, the degree of regret or shame, the measure of confidence established, and the quality of intelligence entering into the portrayal.

Meanwhile, one seeks clues *within the whole* on such points as these: the attitude toward self with respect to the deepest conflict, with possible symptoms of inhibition; the degree of intelligence in meeting crucial situations, with the intellectual habits and abilities, the temperament, dispositions and prevailing moods; also the degree of energy-output, habits of work, reaction against or adaptability to the conditions of daily life; and factors due to recreations or hobbies, vocational adjustments, ambition, emotional development, and the central purpose in life, if such a motive exists. One will also note signs of inferiority-superiority, conventionality, pretenses; the attitude toward moral issues and religion, social life at large, the world, reality (in contrast with reclusiveness, if existent); reactions to new events and adverse criticism; evidences pertaining to sex, the love-nature, marriage, children, the home; and symptoms of ill-health not yet overcome, nervousness, tensions and strains. More significant still is any evidence of power to enter imaginatively into the inner life of people most directly associated with significant experiences relating to the patient's conflict, together with the ability to objectify his or her own states. Finally, there is the question of the point attained in allowing for bodily, nervous and mental states so that there is self-awareness as such, discrimination between the soul and its conditions.

Within the presented whole of personality, it is convenient to picture mental structure and functions by reference to various levels, as in describing the body we speak of the level of physical adjustment in the contacts of the body with its environment, the level of chemical processes in the digestive activities, and that of neural assimilation and coördination of stimuli. Granted the ordinary levels of social adjustment of the individual to his group, we are more directly concerned

with levels of activity reaching down into the subconscious, whereon we picture processes at work while the tenant sleeps. Mental life at large may be envisaged as an endless series of emerging and subsiding activities, rising above and falling below the threshold of consciousness, with its marginal or less-conscious moments in which distinctions fade out or increase in vividness.

On the uppermost level, for the time being at least, is the presence of the person who is pouring out the heart's inner story, and trying with unusual eagerness to bring to the surface any association, mental image or memory that may be significant. Within the depths of memory are many matters that are not spoken of at first, some of which are sacred, others repressed and little likely to rise to the surface until the new experience of making a complete confession affords the right context. But further down in the emotional depths are impressions with which present memories have no apparent connection, including results of nervous and emotional shocks, if such experiences have occurred. Whatever has affected the personality is there somewhere, deep within, actively present in its results at least. Impression after impression has been laid down, later levels of experience covering earlier ones. It may be necessary during the analysis to tap some of the deepest of these in order to bring to the surface memories which bear most directly on the immediate conflict.

To make the picture of personality complete is to look as far back as possible to the beginnings of infancy, when bodily reflexes started to function, the first habits following, and then in time the earliest emotional responses, amid conditioning influences on the part of nurses and parents. A struggle naturally ensued between the child's impulses, emotions (wonder, rage, fear), traits, expressiveness, play or

free activity; and instilled modes of response. The process of adjustment as naturally became the more complex with the awakening of activities during puberty and adolescence, and so on through maturity and middle life. Thus adverse moods early became a problem in some children, also dispositional trends, willfulness, the responses of the reclusive-sensitive type, or of emotional types. One finds adults who have never overcome the moodiness of childhood, assertive people who are still problem-cases, amid other outcroppings of immaturity. The unevenness of development noticeable in some people may thus be graphically represented as due to activity on various levels without appropriate assimilation. A hold-over from youth or early adult life may be the chief conditioning cause in a later conflict, after marriage, for example. So too a mother-bondage or a father-bondage may be an efficient impeding cause.

Ideally speaking, the uppermost level should be that of clarification, coming to judgment or evaluating significant experiences, that a man may know where he has arrived. Actually, the conditions of existence in mind and body are such that most of us tend to become external in consciousness and attitude. Not knowing what his real situation in life is, what has been done to him and what he might do if provoked, amid this system of energies on various levels, man naturally identifies himself with external conditions and the processes which they involve. Thus he takes himself to be merely a creature of flesh and blood, a creature of *things,* of effects due to the way events impress him, in the presence of heat and cold, hunger, thirst, fatigue, and conflict with other beings. The law of nature is expression, thus growth and development according to type. But man has power to resist, rebel; to adopt a negative attitude, withdrawing into himself

by taking a stand against forces that play upon him. He can interfere, mar by impeding, get in the way. He readily becomes self-centered, thus in love with self, with what he owns or tries to possess. He organizes his social world on the basis of acquisitiveness, contending for what he owns, trying to get more. The enterprise of "getting" and gaining becomes the great game of life.

Thus man removes himself more and more from another of nature's ways, which is to *give,* to love, to be free. Man suffers interiorly from this effort to be almost exclusively a "getter," to proceed in one way when love is actuating him to proceed in another. Hence the whole drama of self-assertion is played anew within the limits of his own personality, when conflicts arise, notably in marriage. Many people are seriously handicapped in meeting the more intimate or social relationships because they were reared by adults who, tacitly accepting self-assertion as inevitable, failed to train their children for coöperation. This, in turn, is natural enough, since these parents were not themselves taught cooperation, and coöperation is not popular in the world. Meanwhile, existence in any event is for adjustment. Whether external in consciousness, a "getter" or a giver, an apparent misfit, or admirably adapted for the great game of approximating the ideal values, man's life is a series of adjustments or maladjustments, coupled with his great facility for making trouble for himself and his neighbors.

That the organism is highly adapted for adjustment to manifold conditions, hence for internal activities which tend to keep it fit for survival and recovery, we notice in the case of wounds and injuries, including disease. The mind also tends to adjustment within itself, as in learning to profit by mistakes, illusions, and in the initial adjustments which a

child makes in learning to identify and place objects in space. In a more significant way, man as a moral being adjusts himself to changing relations, and shows that he has a great capacity for such matters, granted his willingness to discern and abide by the deeper principles of his nature. In the free play of childhood there is prompt recovery from quarrels and as prompt rest from the fatigues of the day each night. So long as this freshness of spirit is preserved there are no troubles of enduring consequence. If man had learned to preserve spontaneity on all levels he might meet each issue, including the little tribulations out of which domestic difficulties are intensified into fierce miseries, *when and as it arises,* understanding and overcoming it then and there. Man's woes come about by accumulation. Each item was incidental when it appeared. Each group of troubles is a gradually wrought collection of minor matters capable of being assimilated by wise adaptation to the situation.

It is natural to readjust. It is normal to overcome every difficulty, bringing it to the surface for understanding, if it has momentarily dropped below the threshold. The natural restorative and resisting activities are ready to function by processes which can be accelerated by the way they are met, for example by relaxation and rest, including the removal of tensions and strains, anxieties and worries; or retarded when misconstrued and opposed. Contrary to this native trend on its moral level, man tends to over-restrain or inhibit, to suppress and reject, inadvertently preparing for repressions and conflicts; he tries to forget, push out of mind, deny, evade, "get by," excuse, justify, and explain away. He also tends to attribute blame anywhere rather than where it belongs, to increase his egocentricity and scorn coöperation. Then he wonders why he is miserable.

Meanwhile, his moral nature is reacting, as if begging him to have a little sense, to seek reasons for the situation into which he has plunged himself. But however persistent his efforts to push his conflict from him, it reappears in his dreams, in emotional eruptions, haunting imagery or disturbing ideas. The life that is surging within his depths is restlessly trying to bring him to awareness, that he may assimilate his conflict. We see this process going on even after middle life and in so-called second childhood when, because of the retreat from complexities of existence at large and because of greater leisure, many activities which have been trying to win attention have at last gained a hearing and could be set at rest forever. Unless we understand how insistent is the trend of our nature on all levels *to right itself,* we shall be unable to analyze a given conflict into its more significant components.

Every experience makes an impression, incidental or profound. It may be passed by as trivial, as in a disappointment that is not taken seriously. It may be assimilated educationally, as in an instructive failure. It may be met rebelliously, as in an injustice which one greatly resents without profiting by the rebuff; or in case of grudges and grievances which the mind dwells on till they become mountainous in extent. It may tend to foster a negative attitude which is extended to many other situations so that it affects one's ideas about life. Thus an experience involving sorrow or shame may breed intense bitterness, despair, or loneliness; and in case of guilt a fear of being found out, followed by devices for habitual concealment, protective forgetting, with repressive results in the subconscious. Or, the experience may be a social conflict which is met with vindictiveness, hatred, revenge, and an active effort to "get back" at the alleged wrong-doer.

While many of these matters are obvious to the sophisticated, what is not known is the deep-seated result within the person in conflict or the consequences suffered by other people involved, as in a divorce against which the sometime wife rebels, thereupon actively though not intentionally instilling hate into the minds of her children. The children, in turn, respond from motives of antagonism which they do not in the least understand; and so the conflicts grow from more to more. Superficially, we classify a person under conflict as exacting, a compromiser or trimmer, cynic or scoffer, bluffing, laughing things off, or disguising his real motives beneath a tone of artificiality and formality. Psychologically, one finds such a person deeply insecure, harried by his own attempts at masquerade. It is plain that any experience brooded over long enough to *get inside,* where it is enlarged upon, where it gnaws, becomes effective by what is developed out of it, is replete with sources of future trouble. In general, it is what gets into one's system that causes trouble; whereas it might have been kept outside, passed off as incidental, understood and assimilated.

It is not a mere question of discerning resultant effects in the subconscious, and of tracing these to a patient's past, for example to sources of insecurity in childhood in case of a person who has lived in an unhappy home, who rebelled against a parent or quarreled with somebody. For in the present outlook toward life, the attitude toward people with whom a person is in most immediate contact and toward his love-nature, his occupation and other significant matters encountered day by day, there may be a much more direct clue. To reëducate a man one must first know what he is doing to himself now, not merely what he has done; what his illusions are, his obsessions (if any), and his present in-

ternal disturbances. For he must rebuild from the facts of his present consciousness, *reviewed,* especially if he is still trying to keep up the game of self-concealment; since everybody in conflict is somehow sustaining it, however unwitting this process may be.

Plainly, life permits nobody to "get by." Nature, silently and steadily husbanding our impressions, making use of whatever "gets inside," prepares for the reckoning even while we sleep. To be free is to readjust whatever was maladjusted. Life has been trying to bring this about all the while: this is the process with which the consultant can coöperate, because he has a philosophy of adjustment, knows the inner motivation to the core, knows how to induce emotional release, setting free the restraints so that matters which should have been confronted when they arose may now be met with penetration.

Obviously, everybody needs spurs to development, a measure of tension, duality or inner friction. But life endows us with a sufficiency of incentives, the goal being adequate self-realization according to type. When trouble comes most of us stupidly refuse to understand, as if it were a sheer mystery. Yet every disturbance might be described in a very simple sort of way as an excess, tension, or transitory frustration. Granted a shock, a painful experience or injury involving the love-nature, some sort of dynamic attitude follows according to the way it is met. By affiliation with other experiences a resistant attitude is easily intensified. By emotional association and its allies in the sphere of phantasy or mental imagery, other effects follow. Finally, some hypothesis is adopted by way of turning the thing off in ordinary conversation. Hence we hear people say: It is my bad "inheritance," my bad "luck"; people took advantage of me; I was up against it;

it was my bad "karma": or, "this is my way, I cannot help it": "I went to pieces, and it's no use trying now." When they visit a consultant their remarks are ordinarily a bit nearer the point: "The thing got on my nerves," or, "it's my nerves; I'm so nervous." It is such comments which the consultant begins at first to reckon with until, little by little, attention is directed to the more central issues which it is the object of the technique to understand.

CHAPTER IV

THE SYNTHETIC METHOD

As nearly as possible, one follows the method of science in the successive stages through which trained observers (1) note salient facts in any field, analyze these to discover conditions, processes, forces; (2) formulate laws exemplified by these events and sequences; (3) propose hypotheses to account for the facts, utilizing any insight they may have gained; (4) verify or modify the theory proposed by further observations and tests; and (5) interpret the results in accordance with those arrived at by other investigators. Naturally, the field is unlike that of any external environment, because primarily concerned with a study of symptoms and their implied activities on the levels of adjustment already mentioned, a study which penetrates subjectivity to the limit. While subjectivity is detrimental if allied with prejudices, or projections, with a bias or intensely personal emotion, it is an asset in analyzing moods, dispositions, temperaments, and similar phases of personality in order to understand these in one's self and other people.

It is natural to assume that everybody who wishes to acquire a technique must be analyzed by a psychologist who is able to interpret dreams and exorcise complexes. Actually, some leaders in applied psychology learned more by self-study than in any other way. Freud, as a pioneer, had to educate himself and delimit his field. The first emphasis falls on personality and what it teaches by inner experience and insight. Next in value is knowledge of principles and tech-

niques acquired by contact with other workers, and from books on psychology. Much depends on one's ability to make a new synthesis, so that the clues afforded by typical problems shall lead the way.

To become aware of and to penetrate the personal equation is to win a real triumph. This means such knowledge of types, as we described them in Chapter I, that rationalism or spiritual understanding becomes the test, emotion and will no longer being hindrances. To penetrate these activities by the inner road, instead of evading self-consciousness as too difficult, is to see personal experience in enlightening perspective and thus to attain objectivity. This is important for workers endeavoring to be more than mere specialists. Freud, Jung, Adler, and the others may each make an organic contribution; the goal is a science of personality in the light of its several problems, and such a science is constructive, hence a branch of rationalism.

The standard was in a measure set by Socrates, before psychology had been delimited as a discipline. One needs something like the respect which Socrates showed for the individual, something akin to his patience with those who generalize before they have grasped particular facts, and above all his conviction that the road to virtue is by way of reason in its undaunted adequacy. To choose Socrates as one's ideal (imagining Socrates analyzing the analysts), is to be mindful of the fact that more will depend on the mode of life which deepens reflective tranquillity into strength of character than on technical training. For it is primarily a question of that insight into the eternal verities which yields perspective. Accordingly, when seeking to estimate the prevailing theories of the unconscious, it would be well to advance to the age of Socrates in philosophy.

1. In the observational stage of the method, the consultant is a good listener, giving individuals of whatever type, whatever the trouble, full opportunity to express what is urgent, what comes to mind, however trivial it may seem to be. This will be a hesitant story in case of submissives, oftentimes an emotional tirade in will-types of the impulsive sort. The first objective is to learn the present status in as many respects as possible by such disclosures. Certain facts are of course indicated by external signs, facial changes, the tone of voice (disclosing insecurity or self-defense); lines of the face revealing restraint, nervous tension or nervousness of any sort, refinement, sensitivity, placidity, or symptoms of repression and conflict. Other facts are indicated by the personal presence or atmosphere, or the emotional outreaching which this sphere bespeaks. Granted these initial facts, the consultant will gradually direct attention to the past, thus to the more significant history, if this proves necessary to gain an adequate picture of the present. Meanwhile, one is on the alert during successive interviews for evidences of fluctuating moods from elation to depression, moods when a person is very talkative, overactive or restless, when days of depression are accompanied by slowness in motion and thought; or moods centering about conscience, intensive weighing of scruples, preoccupation with negative self-judgments, or absorption in the issues of responsibility. Again, one may note signs of evasiveness, guilt, shame, thus timidity in coming to the point; or symptoms of suppressed grief, tenderness, rage, fear, in contrast with partly overt irritability, impatience, or a struggle for inner control.

Presently, the initiative is taken by the consultant, in beginning to elicit memories of significant incidents, pleasant or unpleasant, mental pictures having special meanings, as-

sociated impressions, beliefs, attitudes, habitual trends, affiliated desires; and in drawing out lines of reference to the past which show how the past was met, what activities were in process and why. These deliverances will in turn suggest others, bringing to light interconnections never before noted, indicating the more central motives, thus opening the way for recovering associations buried in the subconscious. Some people readily grasp the idea, giving themselves a new experience as it were by uncritically expressing whatever comes to mind, because realizing that they have been pent-up, have lost touch with immediacy, or have closed an inner door and have lived from the surface amid subterfuges, perhaps insincere.

Most submissives need constant encouragement in order to come forth into expression. Some who have been extremely reclusive make more headway at first by noting down questions, in the interval between interviews, and by writing in outline a record of experiences which seem to them significant, also their beliefs, doubts, anxieties, struggles. Emotional and will-people are not so likely to aid this process, because they are not in the habit of analyzing. But all types respond to questions by indicating prejudices, capacities, ambitions, loves, with respect to the degree of freedom or constraint, composure or excitability, alertness or quiescence; amid signs of self-consciousness, absorption in mental states and bodily conditions, with evidences of diffusiveness or inward control. One considers to what extent the detrimental conditions are *physical,* as in bodily weakness, an organ-defect, sluggishness of the brain, hold-over effects due to drugs or an operation; *nervous,* as in a speech-defect, in symptoms of impulsiveness, restlessness, tension; or due to *mental* conditioning, adverse training, parental bondages, or

to excess, misuse of energy, lack of concentration and control. Hence one considers unequal or retarded development, notably with reference to childhood and youth carried into middle life, regression to infantilism, delayed marriage, the lack of marriage, or domestic unhappiness. Again, there may be evidences of dissociation, personality-splits, queerness, lack of coherence, extreme reticence on certain points, or a rapid-fire utterance worthy of a Sophist talking to Socrates on too many subjects at once. Correlating impressions, signs and symptoms, it presently becomes a question of causes, running back to the most decisive one, together with a preliminary explanation of some of the fears, fixed ideas, or insistent attitudes disclosed by the client.

The need for a prolonged observational stage of the method is well shown by the case of a young man of twenty-eight, whom we will call Henry, who ostensibly called for advice with the hope that he would be accepted as a student in Greek philosophy, but came intermittently for interviews during three years. Asking for a list of books, Henry indicated his interest in the human side of philosophy, then in descriptions of personal experience, frankly admitting that he skipped most everything else in his reading. Apparently satisfied with suggestions given him, he rose to go but lingered, unwittingly disclosing his pent-up loneliness, shyness and sense of frustration. The right word of sympathy touched him, he sat down again and talked more freely, tacitly indicating what he really came for but could not put into words. This proved to be the first of many promising talks; we became acquainted socially in the home, and less formally in the country in summer-time, when Henry joined in outdoor work.

Henry's reticence was increased by the fact that having

consulted specialists for a deep-seated nervous disorder without avail he hesitated to admit he was still in inner conflict. At first he doubted whether anybody could ever understand him. Sensitively organized in the extreme, Henry is uncommonly keen in detecting the interplay of perceptions and emotions, pleasures and pains, strivings for rest and freedom, amid the deterrent states with which his life is replete. There is no need for encouraging him to talk about himself in a revelatory way after the first plunge. He is so painfully aware of what he takes to be his present self—shy, restrained, in an incessant series of imprisoning states which shut him into a greatly restricted field of consciousness ostensibly no more extensive than his brain—that he must be approached more objectively than many individuals. This is not to say that his speech-defect, artificiality of manner, superiority-inferiority, are the central clues; but that the implied motivation must in time be brought into the fullest light by gradual persuasion. Symptoms of nervous exhaustion are numerous enough. Henry complains of weakness in the morning hours. His brain seems to be in incessant hyperactivity, day-dreaming occupying the intervals between his periods of intense pain. But the specialists who diagnosed him were not listed among those who study personality. The fact of his nervous disorder is merely a sign of one series in a group of causes.

It would be too facile to call him self-centered, painfully self-conscious, an "introvert" morbidly aware of his bondages and his pains because he has looked within so long. His attention is indeed inward-turning. He is an imprisoned victim of self-analysis, an intuitive introvert (by Jung's classification). But we shall distinguish between in-turning trends akin to the abnormal and morbid, requiring special analysis and

capable of being wholly overcome by retraining; and subjectivity as normal to people who are by type, like Henry, essentially reflective, keenly alert to temperamental differences and fine shades of meaning in every phase of the inner life. Too readily Henry would be diagnosed with respect to his nervous trouble, as if that could be isolated; treated for his speech-defect, as if by increasing his confidence and concentration this difficulty would disappear; or taken apart as it were by a psychoanalyst as a sexual pervert or something of that sort. Mental healers of all types have also tried their skill upon him. He has been urged to accept a multitude of beliefs on the ground that rightness of theory means freedom from trouble. Taking himself more seriously than most men of a sensitive type, extremely conscientious, with noble ideals, he has espoused each new doctrine with the same over-eagerness, until through over-compensation (as Adler would say) he has lost touch with reality. This remoteness from the world is indicated by an affected manner under which his inferiority is concealed. But his lack of confidence in turn requires explanation. His intermittent stammering might also be regarded as a subterfuge, as if the nervous disorder which it implies had had a history by itself. The speculative idealism which he has been clever enough to espouse could also be taken as a clue to the fictitious universe (Lippman's "pseudo-environment") in which he lives and by means of which he has devised his various schemes for intellectual self-protection against people who have tried to mold him. Yet each clue, such as a disease-pattern held over from childhood and identified emotionally with his father who died by suicide when Henry was very young, is intimately connected with all the others.

Henry has an almost pernicious fondness for hitting upon

the most introspective passages he can find in the literature of confession and idealism. With him egocentricity is more than a predicament. His road to freedom will not be found by making light of any of these symptoms in favor of mere analysis of the unconscious. Even Henry's untutored self-study will eventually prove significant. It is a subtle question, in what sense his mental processes are abnormal or morbid. We must discriminate his mentality in a way that cuts under most classifications. We must know in what respect, as the first child, he was differently conditioned in contrast with the other children, how intimate is his emotional identification with his mother. He is not to be reëducated by trying to change his mental type into external modes of behavior, although if ever a man needed to be helped into sociability, into direct contact with actual things, it is he.

Obviously, he is preoccupied to the limit with sense-processes, mistaking some of these for himself, never knowing where to draw the line between mystical experiences which make for genuine religious sentiment and those which blend with sexual emotion. His day-dreams began to be sexual in his early youth; they have been mostly unproductive, since he was unable to enlist creative imagination, to write stories or verse, although he is talented, has most of the essentials of a writer. In these respects his in-turning trend is unsound. Apparently, one might leap to conclusions at this point, going in quest of what the Freudians call "infantile eroticisms," or by seeking out a mode of self-absorption in sexual matters which should yield a clue to the interpretation of his dreams. Yet, concerned as we are with personality as a whole, we still adhere to the descriptive stage of our technique. Somehow a constructive meaning must be attached to Henry's inwardness with respect to his intuitive,

musical, and literary abilities. Like any individual of whatever type, Henry has been struggling toward fullness of life, even in his illnesses. Disparagement of any sort would break the fine bond of sympathy established by the successive interviews. What Henry shows himself to be, in language, manner, intonation, outreaching, and on careful inspection by tracing his self-absorption to its motivation, belongs with what we shall call *the conditioned phase of the self*. His inner or more real self must be approached constructively, as hints or clues indicate his central goal, already implicit in the deeper, truer Henry he is striving to be. Henry is feelingly aware of this his true inwardness. He is incessantly aware of conflict. Yet he has never made this crucial distinction between the self he was reared into and the self which in type he tends to become.

2. Pausing in our study of Henry, we classify the second stage of the technique as that of analysis and diagnosis, howbeit one is all the while analyzing while observing and describing. It is now a question of causes. Is there any evidence of a nervous shock in recent years, related to earlier shocks? Is there a special worry, fear, or phobia; if so, what is its genesis, related perchance to similar disturbances? Were early conditions in the home determinative, involving negative patterns and imagery, too many or too severe punishments, too many prohibitions? Do evidences exist of buried associations, painful memories, suppressed struggles, repressed emotions, or other sub-surface activities? In what respect is there an emotional identification with a parent or with some other person? Answering these and other questions, one coördinates the data into a working hypothesis. One cause is likely to be predominant among six or more secondary factors.

Analysis shows that Henry was mistaken in supposing he inherited his speech-defect from his father, who also stammered. Henry acquired this defect, not by a nervous shock as some might assume; but by imitation, unfortunate suggestions and criticism. Encouraged to reconstruct certain impressions, Henry remembers imitating his father, although his fear of stammering did not become associated with the same words as in his father's case. The nervous basis for Henry's defect is presently discoverable, by further analysis. There were several minor shocks in his early years, but these affected Henry in another connection. Henry also took on a predisposition to nervous upheavals from his mother. His supposed inheritance of a neurotic constitution would have been very differently interpreted, had his childhood been understood. Whatever the hold-overs from his earliest years, analysis leads rather to a study of the upheavals of youth, after Henry's self-centeredness became pronounced.

Henry knows he is egocentric. He is ready to admit that he is intensifying his pains by self-analysis. He is more eager than the majority to face what must be confronted to be understood. Save in his confession of sexual day-dreaming and its results, he manifests little resistance after his confidence in general has been gained. Convinced in advance that he will be unable to speak of his perversion, he comes prepared with a written confession and sits still for an hour while inwardly struggling to speak; later, he hands the paper to the consultant, who quickly relieves his mind on that point. Despite the overt evidences that his is especially a case for following sub-surface clues from puberty to infancy, and into the symbolism of his dreams, one still keeps the larger context in mind.

His early childhood was more influential than in many

cases. Hence he is helped to return to it in a descriptive way, during a number of interviews, that it may become clear how his reclusiveness began. He can hardly remember when his imaginings took a sexual turn. Yet although sex has long been a prevailing motive in his phantasies, this is but one phase of his love-nature with its kindred sentiments, his love of beauty, and his yearning for æsthetic expression. He would be called under-sexed, rather than the victim of a complex in this respect; but psychically he has greatly enlarged upon his emotional yearnings, while living a very limited social life, with few contacts beyond the sphere of his subjective interests.

Unless he had been acutely aware of his conflict, Henry would not have spent months and months trying to find its like in literature and life. It is necessary to utter this truism because the conscious elements of conflicts are so frequently neglected by writers who maximize the unconscious. Henry is already aware that it is a question of rival versions of his present experience. There is no reason for discounting his consciousness as far as it has led him in the direction of a major interest in life, despite the fact that he lives in a fictitious world. Hidden clues indeed abound in his motives, far below the level of consciousness as he knows it from moment to moment. Henry cannot be reasoned out of his peculiarities. But one is still cautious in adopting a view of his hidden life, as if that were as simple as might appear when looked at as analysts might regard it.

In collating the data in his case, we adhere to the view that any reference to the unconscious is admittedly hypothetical as a mode of seeking light on Henry's present struggle. We cannot too strongly insist that a person's past is reconstituted out of present evidences according to the approach one makes

to the conscious individual as he is understood to-day. There is no ground for assuming that a "mechanism" has secretly wrought Henry's repressions into a complex. We find the directive clue in all cases on the principle that human beings have wrought their own trouble and must find a solution by learning how they are living to-day, in the lessons life is trying to teach them in the actual present. To assign the supremacy to competing mechanisms would be to miss the whole point of the appeal to causality. Henry's present is indeed a product of his past. There have been dynamic causes of his misery, and these have mostly functioned in that deeper self whose mysteries have baffled him. But we find that causality is complex, hence that various principles yield clues to this or that aspect of the vital whole.

There was an emotional shock in Henry's childhood attendant upon his father's sudden death under highly painful conditions, with an associated reaction and fear, which later became a fixation that he might die in the same manner despite all efforts to avoid committing suicide. But his emotional identification with his mother has played an effective part all the way along in his seclusive inner history, in his failures in trying to face the world. The disturbances of his early youth were only in small part regressions to his infancy. Say rather that the causes were cumulative, especially during his youth. Even his introversion was a device or conditioning means rather than a central cause, as in all the delays which kept him frustrated.

We accept Henry, therefore, at his face value as a real living individual, seeking, reflecting, already learning in a measure what he is by acutely discerning his inner processes in the act; but incapable of allowing for the personal equation without the assistance of our studies. We give full

recognition to his desires, his will, ideals, conscience, whatever for him is worth while, although his view of life is in marked respects misleading. Even his idealism, acquired from one of his advisers, is in some respects germane; for his beliefs enter into his attitude, thus into his emotions and volitions, the tone he gives to experience as it pulsates through him from day to day. His conflict is a composite result of the factors indicated, submerged as he is in the conditioned phase of his selfhood, amid patterns that curb his emotions, a suppression that is going on even to-day, and other hidden phases of his total inner situation. He is suffering, too, from negative or false identification, namely with nervous conditions and processes which he takes to be mental; hence he must be brought to awareness of what these processes are doing to him. Each of these matters requires special study, howbeit only the prime result is explained to Henry. Henry's extreme sensitivity will right itself in due time, also his retreat from social life, and his romantic imaginations which date from early childhood. He is just now a thoroughly impeded personality. But in reverting to his larger past we are in imagination constructing the freer self he might have been under different conditioning in the home, in the schools, during adolescence, and early maturity, had he been taught to live spontaneously from within, enlisting his creativity to the full. For it is this constructive conception of the self which yields the guiding principle.

The inner self which we thus contrast with the conditioned phase is of course in some respects akin to the native abilities, temperamental trends, and other individual differences which are relatively constant and which may be said to constitute the original urge to fullness of life. Out of this inner development there appears in time those intimate reflections, revolts,

and aspirations which we later identify as our own. Thus begins the contrast between the conditioned and the ideal phases of the self. This is the true background for knowing the individual, not his biological urges alone, or the repercussions of his early struggles, his dreams and repressions. Our technique must measure up to the wealth and the meanings of this long contrast between (1) what is done to us and (2) what we do about it, by taking account of the stages of development, with the changing consciousness which these epochs bring. Granted a method as promising as life itself in scope, our hope for reëducation is unbounded save for the fact that each individual is once for all of a certain type, and the fact that many of us awaken very late in life to the enormous influence of the conditioned phase of the self, notably in case of the chief bondage in the parental field. In brief, everything may be said to depend on our social history after we have learned our inner history.

Henry's social history, for example, is highly significant. He has two sisters and a brother who are wholly absorbed in external affairs. His mother is semi-neurotic but has never been a "case." At home he is relegated to the outskirts as queer. His father was most unhappy in his domestic life. Henry as the oldest child took on some of the conditions of this marital friction. Educated in a private school where he acquired his artificial aristocracy in part, he passed through college without learning overmuch about real life, and graduated without a leading interest which his sensitive nature permitted him to pursue. Nature seems to have intended him for a novelist or biographer. His mind was fertile from the start in imaginative situations. Living characters have sprung into being in his inner world, ready to be dramatized. Yet each of these activities, rearing itself into the focus of con-

sciousness for the moment, has waned in isolation. His mind has lacked unity, his character correlation, his imagination systematic content. At adolescence this romancing was drafted off into a strangely remote world which never had much connection with his college mind. Unlike actual novelists he did not write to relieve his system. His college-mates were unable to draw him sufficiently out of himself to break into these mental worlds. He has had no real love-affair, no intimate friendship that struck home to his emotional depths, misunderstood as he believes himself to be, superior in capacity but dreadfully impeded by his inferiorities. Henry is well aware that he lacks self-abandonment. His defect in speech is his major excuse. His intellectual life has given him no genuine satisfaction, because he could not transfer it to interpret his conflicts. He still wishes to write, but knows that he must *love* to write about "love," must cease to be intensely egocentric if he shall objectify and portray. Yet every attempt at self-description threw him back upon himself. At the beginning of the interviews he was one of the most oversensitized mortals one is ever likely to see; knowing himself so well that he knew nothing about the relation between his integrative yearnings and the inner processes which must be transcended to be mastered.

3. The third stage involves emotional release and transference in the light of the interior personal history, with any additional confession a person may be led to make. This "catharsis" or release comes in fuller measure after the negative imagery has been overcome, with freedom from imprisoning patterns and habits, excessive restraints, inhibitions, and other conditioning associations dating from childhood. Noting the resistances as indicated by successive interviews, one considers the point at which a person needs

the greater help. Having decided what one of the basic emotions is most restrained in the depths, one enlists activities likely to set free the balancing emotion, for example tender emotion or love; or one brings the fears and phobias into full view, preparatory to the step toward wise caution or courage, as the desirable substitute for fear. Each excuse, mode of self-defense or resistance, has its history, and may require extended analysis. Is it, for instance, a question of shame or guilt? Is there a closed inner door? Is there a determined effort not to divulge a word concerning a certain individual or regarding sex?

Henry's emotional release began with the realization that he was understood at last, that his troubles could be wholly explained. The release of his tender emotion was of course in a sense postponed until a decisive love-experience should come. But he began to change in social expressiveness as soon as he no longer had reason to hide anything behind remoteness of manner and deceptive tones of voice. He was also helped by manual work, in the needed attainment of objectivity. His fears at large waned with the central fear of suicide, which in turn was partly dependent on his nervous trouble. The turning-point in these respects came with the breaking of his emotional bondages to his home-life.

4. The next stage involves explanation regarding some of the causes, when the time comes for showing how the major trouble came about, some of the mistakes and misconceptions being noted, some of the worries overcome, and the disappointments viewed anew; with a subsequent change of attitude, and readiness for more complete coöperation with the consultant. Explanation is sometimes more than half the cure. One assigns a very important place to it; for, after all, we are never done with any experience until we understand

it, and many alleged curatives and devices are merely makeshifts in comparison. There is more virtue than we realize in bringing matters *out into the light of consciousness,* in order that the relationships, meanings, and sources may be seen. Indeed, clarification is in many instances the major process, the great transition from phantasy to reality, from fiction to truth, with nothing concealed. The truth which makes us "free indeed" means: facing the situation, whatever it was, whatever it is, seeing it in its entirety, and admitting whatever must be acknowledged in behalf of complete recovery and resulting moral integrations. Appeal having been made to the understanding, the past is for the most part closed. The restorative process goes on apace with these explanations.

It was a great day for Henry when he began to see that the vestiges of his early reclusiveness combined with his introversion, day-dreaming and sexual phantasies, suppressed emotions, fears, and the effects of his nervous exhaustion had united to form the basis of his later espousal of his subjective theories, thus his intellectual projections into a cosmos of his own production. For he then began to see why the world of nature around him had apparently vanished as if in a dream. His was not a "mind that found itself" but a mind that found its body, and so the world. With the discovery began to come peace, relief from nervous tension and strain, thus enlightenment concerning his neurosis. The question of dreams will be considered in another chapter.

5. Reëducation leading to readjustment to the situations of daily living, in the family, the office, the institution, society, the world, is naturally the final stage with everybody, and no two instances are alike. The overt analysis or explanation of matters of belief does not ordinarily begin until this stage, although one may have explained misconceptions all the

way along. Nobody is ready for intellectual clarification while matters relating to the instincts, emotions, and the will are pressing from within. But given light on the genesis of the major issues, one is ready for the discovery that much depends on egocentricity, its projections and illusions. Misconception is almost as effective as reality if taken to be the truth. Hence the significance of the pseudo-sciences, various brands of mind-cure, spiritism, and the like, by which theoretical projections have been eked-out so that the fictitious environment seems complete. Indeed, a person may live in several mental worlds at a time: that of his world-view, his theology, program for radical reform, his academic mind, and the surviving worlds of his youth. To be reëducated is centrally to reckon with these. Not everybody is ready for a process so thorough. Some wish to retain their opinionated preconceptions, race-prejudices, as some refuse to discuss religious matters. But a few are ready for any self-discovery. The process is for them one of amazing revelations and reconsiderations.

Naturally, the procedure is different in cases of marital maladjustment. In the first stage of the technique one may perchance talk first with the wife, who in giving her story probably puts all blame on her husband. Then follows an interview with the husband, who very likely attributes all difficulties to his wife. Looking on this picture and on that, one begins to see light. One then interviews the wife again, next the husband, and after a while the two together, impartially speaking for each but as dispassionately calling attention to the common ground, pointing the way to mutuality, thus to readjustment.

Again, the readjustment may begin with advice concerning the vocation which best befits the type. Henry wanted to write

biographies of a more intimate sort, based on insight into types, thus into the finer sentiments of the human spirit. His nervous disorder well in hand, his intellectual difficulties mostly cleared-up, the next step for him was to make tentative beginnings in literary work. For, having sounded his own subjectivity to the core, he was ready at last to make due allowances for the dreary years of his introversion. He began to see that his superiority, while formerly a device for shielding himself in his struggles, implied real ability; that his academic mind could be enlisted by redirection; hence that his intellectual life could become more closely coördinated. Finding satisfaction in this his creative work, letting himself go forth into objectivity more freely than ever before in his life, his intellectual freedom helped him to gain social freedom, thus to prepare for his life-partner, should he ever meet her. His case shows the importance of a constructive way of thinking in meeting each phase of a person's need in the direction of his ideals. These matters will more clearly come before us when we consider such topics as compensation.

CHAPTER V

MODES AND PROCESSES

ALTHOUGH no man wittingly causes his own trouble, mental attitudes, beliefs, devices for concealment and defense voluntarily adopted have great influence in generating disorders. Much depends on the viewpoint after trouble has begun, by the way it is intensified or opposed. People are so preoccupied with their interests that they give little thought to the beginnings of their choices and impulses, or even to the results of their folly by tracing these to their causes. They are also unmindful of the deeper effects on the self, in the activities that never sleep. This is especially true of a stand taken against an unpleasant or painful memory. Absorbed in suppressing unworthy motives or striving to forget haunting imagery, the mind is inadvertently creating a condition that may be far worse. Unintentionally, an impetus is imparted which is to carry the associational process into effective trouble-making. Thus a person creates the misery he would avoid. Given the impetus, the motion continues; it receives renewed impetus if on later occasions other efforts are made to suppress rather than to understand and adjust the trouble.

Having cleared the ground for action by putting aside all issues which relate more intimately to other people, until these matters can be looked at in a new light, the opportunity comes (during the first stage of the technique) to show how the trouble began within the personality of the patient him-

self. For many this means the realization (for the first time in life) that every process is under law, that every effect however trivial has had a cause that can be analyzed and understood. For somehow people assume that they are exempt, as if the law and order of the universe did not apply to them. It is a revelation that everything is under cause and effect, even to minute details. People had never noted the fact that mind and body keep on behaving, registering results wrought within them; that the mind keeps on functioning night and day, amid processes which most of us know little about. Some of us scarcely realized what part we were playing in our near-by destiny until brought to an impasse by observing what the body was doing by habit and impulse, and what was occurring in our nervous system. We did not know that we had given assent as in a flash until brought to a standstill by our own heedlessness.

The psychology of trouble-making consists in disclosing the remarkable facility people possess for generating disturbances. They feel the results only. The consultant completes the picture by reference to the organic urges, habit-formations, associations, images, and subconscious effects by which the trouble was fostered. In the conscious field, this consists in sketching in numerous features which people might have recognized had they not been so absorbed in externalities; in the subconscious belongs the less and less recognized, down to the nether features signalized by Freud as unconscious. We shall use the term subconscious to cover the whole sphere of hidden conflicts, also Rivers' admirable term "unwitting" and Hadfield's term "unrecognized," as more intelligible than Freud's paradoxical "unconscious." In a sense our whole mental progress is from the unwitting to the conscious, and from the potential to the actual. In

retrospect the alleged unconscious is always a constructive idea formulated by what we know about (1) the covert psychophysical (mind-body) life of individuals whose conscious life we come to know better than they do; (2) the literature of analytical psychology, notably Jung's excellent distinctions, advancing beyond Freud; and (3) general and abnormal psychology, reduced by experience to analysis of nervous disorders and other disturbances entailing a complex. As in philosophy, everything depends, therefore, on our tacit assumptions. Bradley once remarked that truly to philosophize is "to become aware of and to doubt all presuppositions."

Sometimes a direct clue to the subconscious immediately discovers itself, when a patient is talking, so that the picture may be rapidly completed from present to past. Usually the advance is from the conscious status into the emotional depths and thence to the reconstituted past with its inner history. Eventually the center of interest lies in what can be brought to judgment, or "clarification" (Künkel's term). For unless we can explain the part which consciousness has played, we cannot intelligibly explain the effects that followed upon the experiences of the self long ago, for example, in taking a stand against issues which should have been valiantly faced one by one when they arose. It is now a question of reassociation and readjustment of vestiges of experience which were unfortunately met and associated. This is the case even when experiences like shocks and attacks played a leading part, while consciousness was merely a spectator. Some attitude was taken toward the disturbance, soon or late. Something else occurred, and dynamic results have ensued. Whatever was done was a factor in the subsequent process, and

through its effects has lived on until to-day, partly in the depths, and partly in actual feelings, as in case of a girl who, believing her life "ruined," judges an infinite number of matters accordingly. Given a wholly new perspective by appeal to the unwitting and unrecognized, a person is ready for a series of fresh estimates from start to finish. A person will then begin to see what would have resulted had there been wisdom enough to orientate the crucial matters, by modes and processes of whose very existence he is unaware until to-day.

To clarify life's situation for an individual who unwittingly generated his trouble is therefore to bring into view not only unadmitted factors about which he knew little or nothing; but to show what happened in case of denials and suppressions, thus explaining the whole cause in the *conscious* which joined with causes in the subconscious. What a person most acutely knows in his present is the combined emergence out of his past, so that his present existence seems intolerable, and he must find relief by ceasing all resistance. Up to the actual moment of these deeper disclosures of the technique, he has been utterly unable to account for his struggle. Given an explanation which strikes home, the pressure will come off, the emotional release will ensue, and the way will open for reassociation and clarification.

One uses sparingly to-day any term which, like complex and inferiority, has been overworked. If everybody "rationalizes" (excuses or justifies), it is time to note that this is not rationalization in its true sense at all. The mind is not "at mischief" while we sleep, as Sadler uncritically makes out. Like an obedient servant who never questions his master's commands, it admirably functions by activities which have

been given sufficient impetus to continue in motion. To stop the mischief is to find its causes in the conscious and in the past, in their law-governed sequences or associations.

Given a picture of the levels of activity, we understand how associated impressions drop below the threshold, as in case of the emotions: evanescent, flighty, intense, fear-filled, hate-driven, system-freeing, or impassioned, as the case may be. What is to be avoided is the notion that emotions are "stored" in the depths, or the assumption that any emotion can ever be recovered. We mean to say that if a person in his habitual life is suppressing tender emotion, for instance, in his depths there will be a struggle for expression; or, if frequently venting his rages, he is checking some other primitive emotional trend. Hence we reconstitute the motivation of the deeper self. The individual may be keenly aware of a struggle either to manifest tender emotion or to conquer his rages, but may not have the least inkling of what is in process in his depths.

Some workers will naturally give more thought to heredity than others, to single out what they deem the "basic nature" or constant amid the variables of environment. Others will explain everything they can by home-conditioning, by behaviorism, or new "configurations" ("Gestalt psychology," which emphasizes new wholes as more than the sum of their parts), or by appeal to their view of instinct. In each case the "original nature of man" is what is meant, plus the variations which begin in infancy. On any theory now in vogue, we presuppose a relatively simple native equipment and the incoming of stimuli adequate for the beginnings of experience. Thus activity or behavior is aroused by loud sounds, by the reactions that ensue when support is released, or when the infant is shaken out of a drowsy state. Thus by acute study

Watson and other observers of infancy have endeavored to detect the beginnings of fear, the first modes of evoking rage by means of hampering movements, and the beginnings of other emotive responses, prior to complex reactions formerly attributed without study to heredity. Granted knowledge of adequate stimuli, one is ready to think aright by attributing as little as possible to so-called "innate" emotional patterns of behavior, and by steadily looking to conditions introduced by experience, instead of assuming that fear of the dark and other fears of childhood are "natural." Even love begins amid conditioned reactions. The so-called "erogenous zones" (sexual areas susceptible of stimulation) are doubtless present, but in some children they are stimulated much later than in others. We need not read sophisticated ideas of sex into childhood in general. We are concerned rather with the bodily urges, the nervous accompaniments, the mental associates, and the development of the self with its "ego-drive" or so-called personality-instincts, in the whole cycle of conditioning experiences from childhood to old age. It is a question of the patterns implied in the innate energies of the normal individual, to which are added habit-patterns and other factors due to social training and experience.

The term "pattern" is partly figurative. Clothing is cut by pattern, and molten metal is shaped by the mold into which it is poured, all objects thus cut or stamped being alike. Life's patterns involve sequences, and we begin as early as possible to instill what we deem correct habits into children, avoiding opportunism or impulse. A pattern, although meant as a training-formula or ritual, may be modified by the way it is adopted, so that we customarily classify some people as stereotyped or "dry," others as spontaneous and free despite all the discipline to which they have been subjected. In time,

the pattern or ritual becomes dominant rather than the energy it was meant to direct, in people whom we call creatures of habit or conservative.

While the first modes of behavior are instilled into the child's organism in substances which are mostly plastic, the later and more effective patterns are acquired partly by training from without and partly by compromise or rebellion from within. Thus the child acquires an attitude or individual style which later becomes a viewpoint if taken up into the sphere of thought. There are patterns for everything we experience, feel, react to, desire or strive for, think, will and do. Thus an emotion like fear runs through sequences beginning, it may be, with the blanched cheek or cold shivers which arouse the organism to response. The behavior-pattern which we follow, as in running from danger, differs from the emotive one. The temperamental modes of one individual are unlike those of persons of other types. Thought follows its accustomed sequences, notably in what we call a "train of thought," in beliefs which correspond with credal stereotypes. Then too efficiency or skill follows its patterns, there are patterns for literary and artistic work, for teaching, and for all phases of conventional behavior.

Patterns are dramatized for us by any behavior in which a person is going through a routine which has become automatic, as in elaborate modes of worship fixed by tradition. What is imposed from without by training becomes from within so much a part of our structure, nature blends so with nurture that unless extremely acute we are unaware how largely our whole selfhood is patternized. We are indeed aware of the discipline which curbs and limits, but not of the inhibition which our nature contributes as if we willed it. Unwittingly, our patterns not only form and direct; they also

restrict and exclude, so that energies which might otherwise flow on like a stream seeking its level are confined within the limits that have been instilled.

The fact that our activities pursue these modes is of consequence for two reasons. Our sub-surface mentality functions by patterns which we have forgotten or know nothing about. Even a complex has its established modes. By habit and tradition we adopt patterns that are essentially doctrinal with respect to what we believe man "ought" to be and do whether it is possible or not. Hence there is a break between our deeper conflicts and our conscious self, also between the self and the forms imposed upon it. The struggle begins with patterns indoctrinated in childhood without due regard for the original nature of man or the conditions that are favorable to growth and development. Standards of morals may be as detrimental as prohibitions put upon evil without knowing what it comes from. It is not customary to consider what is possible, granted the habits already instilled and others in process. Discipline proceeds in general. Self-control is inculcated on principle. Meanwhile, the adults themselves may never have clarified their own ego-drive, may have little knowledge of the way to meet self-assertion or submissiveness, willfulness or the hypersensitive child.

People also take unto themselves patterns of failure and ill-health, negative toward the self, toward people and the world. Identifying weakness of the stomach, heart, or lungs with unfortunate heredity, on the assumption that one has "father's weak heart," stomach, or lungs, the implication is that the present weakness will run true to form and end in fatal disease. The pattern is made vivid by graphic descriptions of symptoms and pains. Association does its work in establishing this negative imagery. In case of temporary ill-

ness, fear adds its impetus. Emotional acceptance accomplishes more than any other process in disturbing the inner life, granted a pattern, as in old days people were frightened into adopting a dreadful theology by instilling fears of torments in hell.

Habit-association is central to our patterns. A habit consists of a group of patterns any one of which may be set in motion by evoking the appropriate stimulus, although in instances of skill we always follow a regular sequence of operations, as in driving a car. We are bound by what is familiar, by what has been done, regarded as good because repeated. Thus we assume that whatever we "like" is in itself desirable, that we intelligently prefer it despite the fact that we have never considered alternatives. Familiarity establishes us in our ways. We are conditioned by what has occurred whether desirable or not, as the invalid by her pains, missed when they wane. Missing what we have been accustomed to, we tend to lapse into old associations without realizing what this conformity signifies. We do not like to do what is novel. For a pattern involves a conservative drive or urge along its established lines, and we are habituated into acceptance.

This is true, as one learns in many cases, despite the fact that the instilling mother or indoctrinating father, or whoever the influential person, dominating or hateful, may be, was one whom the child reacted against, submitting to a patternized mode of life only because compelled. It is also true in the favorable sense of the word, in those splendid instances of early training in which blessings outnumber bondages. Whatever the congenital trends, something is done with them, some pattern is adopted; and a pattern is carried out unless some other form or scheme is substituted. The pattern having been slipped into place like a record on a phonograph, say a

model-child formula or an unwanted-child model, the parts tend to follow from the whole, confirmed by what occurs in the household conditioning.

In the case already outlined, Henry was predisposed by congenital nervous trends from both parents, and these trends were unwittingly fostered by the way he was reared, with every precaution lest he become unduly excited, as a child who must be kept away from anything that might upset his sensitive nature. Unwittingly, he acquired his training formula in part by imitating his father's speech-defect, also through an early trend to reclusiveness which later became a habit of life. Again, a pattern was involved in the nervous shock which in part conditioned him into his greatest fear, suicide. His patternized trends became more active with the beginnings of preoccupation with bodily processes in early youth, with the awakening of painful self-consciousness and its phantasies, later utilized as modes of self-defense; also with the intensities of his introversion. Again, there were his imaginative and intellectual trends, later his fictitious metaphysics, and the dawnings of his religious experience. These complexities were such that, naturally enough, Henry identified himself with his patternized modes, unaware that such modes existed. Here then we have a picture of Henry's inner life in one respect. In some cases, to discern the group of patterns is to find a clue to the repressions of the emotional depths, notably in men and women whose doctrinal patterns are alien to their finer nature and have greatly impeded the expression of their tender emotion.

Mental life is plainly so rich in alternatives that selection must intervene at every juncture. Every choice involves exclusions, some of which are with difficulty put aside, especially if no substitute is offered when a child is pugnacious,

disagreeable, unruly, obtrusive, or irritatingly persistent. Oftentimes more alternatives are ruled out than those that are permissible. As "little animals" we must somehow be reared into fully acceptable human beings. So too as self-conscious beings we accept or reject responses to stimuli, adopting but one at a time, and giving little heed to those we push aside. An impulse excluded may reappear when attention is relaxed. While some processes are facilitated by selection, others are hindered. Much depends on the impetus temporarily held up, like a car in traffic which an impatient driver puts in motion an instant before it is feasible to proceed. All controlled feeling, thinking, all regulated behavior becomes possible by blocking activities which would interfere with the pattern adopted. Hence inhibition is defined by Morgan as the "blocking of certain connections," blocking off what is irrelevant, what is classed as non-successful. Thus order among impulses is secured. Granted a high degree of it we possess "control" or the rule of a desirable group of activities in favor of the goal we have in view.

In a negative sense inhibition begins when prohibition, enforced by punishments and threats, has done its work so centrally that the child checks his pleasurable or spontaneous activities in favor of compulsory behavior. Existence becomes a struggle between insistent demands and reprovals, and trends which a child would like to exercise spontaneously. Trained into overt conventionality according to more patterns and stereotypes than any child can always remember, the child suppresses behavior decreed ineligible, save so far as such restraints are thrown off when children are together and break rules. Admirable as the system may be, it is baneful to the limit when the prime result is blockage of native

abilities, a driving back of tender emotion, in an impeded personality. The child who suffers most may be least understood by parents and teachers.

Inhibition in a more interior sense begins in youth, with its rebellions and peculiar manifestations, when painful memories are mostly put aside, when temptations are wrestled with, or when sensuous imagery rises into the foreground only to be repulsed. Forgetting may become more important than remembering, if the individual suppresses what he believes he cannot face, or what he deems a sin. To facilitate activities which make for good morals, is to try to suppress the so-called lower self with all its impulses. Thus consciousness is the censor that passes judgment on the film-play of our propensities, frequently forbidding what is most enticing, putting it away as if inhibition would never give any trouble. Thus over-inhibition may become a habit, even an attitude or mode of belief. The individual is then self-conditioned or introverted in the extreme. Conservatism, favorable or unfavorable, thus plays a central part from early youth, sometimes over-emphasizing the desirable until it becomes obnoxious, or by too persistently impeding the life-currents because of certain excesses which have been condemned. The "creature of habits" is likely to identify himself with his own rituals.

Inhibition depends on the strength of the incentive and on its effectiveness in resistances designed to conquer all opponents. Repression, technically speaking, does not begin until various inhibitions have become focalized, to produce subsurface results. The conditioned phase of the self may be described as a constellation of inhibitions, evoked from without when there seemed to be no way of escape, acquired from within both by identifications and by combats. Man awakens

to his bondages long after inhibition has been formed into typical modes of restraint. Ordinarily we think only of the end we wish to attain, not of the fact that control involves putting aside the undesirable. Straightforward control in behalf of freedom might leave no baneful consequences. To avoid the unpleasant and seek the agreeable might be to our advantage. But we easily pass into another region when we compromise, with our acts of insincerity, dishonesty, hypocrisy, and other forms of double-mindedness, evasiveness, self-defense, subterfuge, especially in case of pent-up emotion. Thus a depressed mood, a state of inner tension or excitement, is intelligible in terms of what it does to the organism by impeding normal adjustment.

The term "blocking" is sometimes used to signalize a "sudden stop in the association of ideas when a complex is reached." What should be said is that blocking is due to inhibition, which is complex in its operation and consequences. What is blocked is not ordinarily "ideas" and their associates so much as energy, emotion, especially when emotions reach an impasse. There are indeed various "disorders of association," but if the blocking of ideas were the central trouble all repression could be swiftly overcome. Blockages begin in childhood long before ideas begin to function. The child who is summarily told to "behave" may be merely thrown back upon himself for sheer lack of a model, or of help of any sort. If blockage frequently occurs, coupled with coercive measures, the child may become a victim of suppression, "ag'in the government" nobody knows why. What is obvious in the child becomes an inhibitory situation in the inner life of a later period.

We like to picture our minds as models of precision, with directive ideas marshaling their allies, habit and association

being useful servants, with self-control in command. Actually, the passing stream is oftentimes such a commingling of alternating trends and impulses, moods, feelings, and ideas, that displacement is more noteworthy than concentration. Control, with its successful inhibitions, is in marked contrast with relaxation [when inhibition appears to be wholly quiescent] and compulsion in which inhibitory impulses master attention. Pain is the overt instance of compulsory attention; but every mood which, like rage, jealousy, depression, fills the horizon, graphically exemplifies those fixations which are beyond control, in a long list of mental disorders. Momentarily "beside himself," a man may presently be much more so; there appears to be no dividing line between the normal and the abnormal, so far as our moods are concerned. Technically speaking, an impulse becomes a "compulsion" when it is irresistible and is identified with a certain act, as in case of the letter-carrier who, worried over the possibility that he has left a letter-box unlocked, returns to find it locked but repeats the process after leaving each box. But every fixed idea is also a compulsion in so far as the mind turns it over and over, as in instances of conviction that one has committed the unpardonable sin. The moderate reformer of to-day may become the immoderate one of to-morrow, incessantly harping on one string.

Thus the momentary dissociations which we all know, in the moods we "snap out of," dramatize the obsessions which compel us as effectually as in case of the dipsomaniac or the victim of kleptomania. Granted impairment of some function, with the beginnings of dissociation, the mind "slips out of gear." [1] Feeling stale, fatigued, irritable, or incompetent, we drop down into our mood and let it sweep us along, un-

[1] Hart, *The Psychology of Insanity*, p. 236.

less we catch ourselves in time and plunge into another mode of activity. Anxiety or worry readily becomes an intensive circular process increasing by what it assimilates out of the passing flux. On the usual or normal level, we readily maintain equilibrium, functioning along from moment to moment, from hour to hour, if we have sufficient changes of attention and directive effort. But this level may be more or less disturbed by irruptions from any other, the primary trends being displaced by the secondary, integrated reactions by disintegrating modes of interference with which we have never effectually dealt.

The phenomena of hypnotism still more graphically exemplify the process which, when beyond control, becomes a fixation or a split in personality. "While one part accepts absurd suggestions . . . another part silently watches, aware that the whole thing is as it were a game; and, if the game threatens to go too far . . . this part becomes active, steps in, and puts an end to the game . . . effecting the reintegration of personality." [1] In contrast with the hypothesis that every personality is twofold, the conscious mind and the unconscious, a theory which he deems "too simplified and schematic," McDougall adheres to the hypothesis of dissociation *within* the mind. This is the view we shall maintain throughout. As in hypnotism, an idea introduced into the subject's mind by the operator prevails for the time, because the ideas that might weaken or check it are inoperative, so in the development of any mental state in the direction of a complex in the unconscious the alternatives are present (in the conflict that is in process) but are ineffectual.

Pushed out of mind, as nearly forgotten as possible, covered over with subterfuges, the group of matters pertaining

[1] McDougall, *Outline of Abnormal Psychology*, p. 91.

to what is objectionable is replaced in time by subconscious after-effects, possibly completely forgotten when the months or years pass. A dissociated group of impressions leading a sub-surface existence may be compared to the persistent opposition of the youth who rebels the more ardently the more he is coerced. So a person who comes for analysis, say for a phobia affixing itself as it were upon "waters," enclosed spaces, or on domestic animals, may eagerly desire freedom; while stoutly resisting every effort to bring the dissociated group to the surface. The phobia may be entrenched by belief, by the notion that there is no possible cure, and by an emotion of shame guarding every effort to make the disclosures one wills to make but involuntarily tries not to make. The reluctance may be greatest with respect to matters that are covered over with years of inhibitions. Indeed, the stability of the whole personality may be partly due to dependence on patternized convictions regarding purity, sex, conventions, marriage, sin, religion. There may be logic-tight compartments which a person has never for a moment permitted himself to compare, any more than he would think of analyzing his prejudices.

Dissociation having been understood with respect to those matters which most intimately pertain to the specific trouble, the way begins to open for retraining. While dissociation may reach the limit signalized by French psychologists who have specialized in the phenomena of disintegration, there seems to be no reason for saying that a personality is actually "disintegrated" in the sense that one person becomes two. By "person" one means the whole self *within which* dissociation may work its utmost but without utterly separating the conditioned phase from the inner phase of the self. In actual work for individuals one is concerned with those submerged

phases which require the most significant re-association. The "unconscious" is by hypothesis a *constructive* conception of phenomena occurring *within* personality, within mental life as a whole. Unity may have been tested to the utmost by diversity. But integration is the central clue. The mind is striving to "find itself" even when apparently lost. Man is trying to find himself amidst all the diversities of our complicated existence. Hence the importance of distinguishing between the identity which we take ourselves to be in our profounder moments and the negative identifications which constitute the life of our conditioned selfhood.

CHAPTER VI

PROCESSES OF IDENTIFICATION

THE obscurity in which mental life begins is such that as children we readily take ourselves to be what those who rear and discipline us insist that we are. Now admonished as if mostly a problem or "always in the way," we are approached from various angles with varying results, subdued into deeming ourselves the curious mortals which have been wrought out of our plasticities by these gentle and rough contacts. We are not only reproved but trained and taught, sometimes with little freedom to live as if nature were at least partly competent. Thus the training of the home gives place to that of the schools, of various groups and clans, until the individual comes to be known as the product into which he has been shaped by all these influences. Training is necessary and may be for the most part excellent. We acquire all our traditions in this way. The point is that, unaware of identification, I am as likely to regard myself negatively as positively, to retreat from society into reclusiveness and inferiority; or to indulge in self-conceit, self-importance, even assertive opposition to the welfare of the home, the principle of coöperation having been entirely omitted.

Whether a highly desired child, first in arrival and in the affections of the household, or "one too many" in a home already torn by nervous discords, I tend to be what I am conditioned into. Identification always operates. Indeed, this

is one of the chief modes in forming personality. Helped or hindered, I seem to be what I am found doing, rebellious, brooding over fancied wrongs, in-driven, highly emotional in my responses, precocious or maturing very slowly, yielding overmuch or asserting my will to the limit. Every training-formula has its negative side, as in case of a greatly loved child who has an exceptionally devoted mother doing her utmost for him, so that it seems utterly ungracious ever to lisp a word of adverse criticism, but who, as a model child, is eventually limited both within and without by subtle bondage to the mother. It is far more easy to deem myself what the conditioning influences are making of me than to take central exception to the formula. A man who has been reared to believe himself "made of finer clay" may never suspect the existence of a pattern until the negative associations of twenty-five years or more culminate in a conflict implying a mother-bondage.

Negative identification is obvious in patterns of evil and sin imposed upon the growing mind by successive judgments, so that it seems almost a truism to mention the process. The boy who has been caught lying and stealing is tacitly thought of or referred to as liable to be a thief. If in ignorance and weakness he accepts this pronouncement he identifies himself with a pattern to be realized, reënforced by judgments passed on greater offenses.

If I identify my physical weakness with parental weakness I tend to submerge myself in the patterns which the symptoms suggest. Negative identification may indeed function all along the line: (1) with the conditioned phase as the general basis, hence with the indoctrinated notion of the self as "sinful," "lost," selfish, as mere self-love; (2) with fears, disease-patterns, diagnoses accepted uncritically,

notions about disease, abnormality, insanity; (3) with the body, as if it were the self, thus with external things, with brain-states; (4) with what psychology teaches about behavior, conditioned reflexes, glands, as if the inner life did not exist; (5) with failures in adjustment to the world; (6) with impulse, emotions, desires, instinctive trends, especially the sexual ones; and (7) with an abstract idea of the self reared into an unhappy thing apart. If I take myself to be essentially a being of flesh and blood my identifications will center about this deceptive identity. What I identify as mine in a mood of depression I may take to myself so that as a whole I lapse into pessimism. Yet few people coördinate their negativities into a philosophy.

Behavior, as a resultant of patterns and identifications, involves a "set" due to habitual trends, so that granted an impulse I tend to behave according to its formula. The emotional set or predisposition is likely to foster the behavior-pattern, as in a highly emotional woman who has identified herself with the sequence which has frequently happened when, entering intensely into a pleasurable experience, she suffers a nervous reaction and is compelled to lie abed for several days to overcome the excess acquired in one day. The general mental "set" with its tempers, moods, oddities, and pattern, expresses the formula identified with the self in the usual attitudes, beliefs, characteristics which constitute the personality. The volitional set also follows its pattern, notably in the precipitate will, the obstructed one, or in the dominating person. The response made in the presence of a typical situation enlists a combination of these sets with their patterns. In the highly conventionalized self, with a crystallized mind, there seems to be scarcely a free moment. The cardinal mistake with most of us is in assuming that

the real self is only this conditioned mortal which events have made. The church in the past had to insist upon the hopelessness of the self in order to try to make good the thesis that no man by his own efforts can take the slightest step toward regeneration.

Over against this proneness for identifying ourselves with conditions, is the duality of self which has so many meanings that we spend the major part of life trying to penetrate it to the core. Whether we personify the angel and the devil in us or not, or minimize the two into inner and outer phases of the same self which we do not take seriously, the contrast is inevitable, and the given interpretation a matter to be reckoned with in helping people. The "mind of the flesh" is somehow mine and yet I refuse to regard myself as nothing more than my carnal urges imply. Successively through life, I protest that I "am not this," not my body, not the mind of the flesh however insistent, not my brain, or my submerged mood when I seem to be my brain-states; not my socialized self, or even the self that suffers from conflicts save so far as I derive compensation from them. On occasion it is immensely helpful to say, "I am not this condition or process which seemed to be myself." The more clear-cut the inner discrimination, the more effective its results.

What I really am, so I insist, is what I am endeavoring to make of myself by progressively mastering all this inner complexity out of which I hope to win an enduring unity. I am not what I feel, what is immediate, or merely my intuition when I integrate my ideals into a moral purpose. Instead, I find clues and suggestions here, learn lessons there, profit by side-lights cast upon me by friends who are honest, discover my blind-spot and allow for it, note my projections and allow for them also; and in time arrive at a constructive

conception far beyond the reaches of psychology, which at its best merely *describes* the modes which we uncritically identify as our own, disclosing their history in part but *never interpreting* them by the values which men "live by."

A person is less apt to understand duality in proportion as there is an actuating and a submergence phase, with occasional moments of clarity and freedom, elation rising above depression, followed by hours and days in which he is absorbed in his pain and introversion, like Henry. In these phases the individual now seems to be the victorious self of his affirmative attitude, never likely to be submerged again; but once more he is the negative self of his servitude in which he seems to be only his "false identity." It is astonishingly easy to identify one's self with what is in process, the mood of depression, the sense of futility, the staleness, the body-feeling, the imprisoning brain. As a creature of impulses, habits, patterns, inhibition, I seem to be solely what my body is found doing as if my most intimately emotional attitudes were begotten in me by fate. Thus I pass from whim to mood, from fancy to fallacy, impulse to impulse, bondage to bondage, in a series which knows no respite. As "given" my states are not only dual, so that I am a sort of ego-complex; my states are also evanescent, I am unable to stay the stream of experience that I may analyze it and learn what I truly am amidst so much that I am not. It is not strange that many specialists become sheer determinists, as if there were nothing to us save mechanisms, as if the brain were conditioning if not producing the mind, while the so-called self seems to be a mere epi-phenomenon as powerless as an irate spectator in the theater who wants to throttle the playwright.

I must then penetrate beyond appearances to the associa-

tions which seem most important for the case in hand. In my conditioned status there is a nucleus somewhere. When set free from some of my patterns, many others will fall off without special study, so that I may begin to assemble scattered clues and prepare for retraining. Once I seemed to be my real self because isolated or assertive, loving myself as I loved nobody else, trying to build my own little world. But now at last I realize the wonderful difference between a fictitious universe and the one which science helps me to understand, between my alleged independent self and my more truly social one. I am now convinced that my real self can be realized only through coöperation. I can never attain unity or freedom in isolation, never as mere introvert, self-pitying, or trying to overcome duality by merely sitting down and analyzing processes. In my real self, with abilities that make me eligible in social groups, I possess inherent trends which can be developed into the fullness of life. As theoretically isolable, I am inevitably dual, no better off than Saul persecuting the Christians with whom he tacitly agreed: I am pursuing the false clues of an upbringing which failed in the most important matter of all, coöperation. Life is spurring me on to find freedom through social consciousness or adequate self-realization; but here I am, in-driven, identifying myself with what I am not. It would be futile to assume that I am a unity. I must frankly admit and resolutely face this duality until I learn the central lesson of identification.

But the picture is far from complete. The beginnings of self-consciousness as a protest against what our parents and others are doing to us are also the beginnings of the projection of sentiments into things, persons, events, so that an essentially inward state seems to imbue the world. Romancing is the obvious instance. Learning how it colors the world

and leads to disillusionment, we eventually dispel pipe-dreams, utopias, optimisms and pessimisms alike; then the fictitious structures of dogma, propaganda, national and racial hatreds, and possibly some of our prejudices. But what is partisanship or sectarianism, with its tissue of assumptions, patterns, graphic imagery, adopted on the basis of preferences and cast into its own miniature world of divisiveness? The subtlest of all projections is onto the screen of one's intensely limited little world within, when a sensation, pain, emotion, or any other restrictive experience is interpreted so that what one feels is not even the process itself but rather the interpretation put upon it, just as a ghost is invented to fit a white object on a clothesline. Thus if I project into a harmless pressure-sensation—due to a minor disorder of the stomach, the heart, the lungs—a negatively patternized picture of this state as due to disease, I tend to continue feeling my distorted experience; I have created an experience for myself as surely as when I become excited over a misconstrued letter and fly into a paroxysm of jealousy so that my whole cosmos is egocentric.

Brooding over a painful experience, a wrong or fancied wrong, an instance of injustice suffered, the more intensely this mood is in-driven the more it is projected outward. A grudge having been cherished, a resentment harbored and forgiveness withheld, or a sense of defeat enlarged upon, an incident becomes a mountainous cloud filling the horizon. What to-day was a shadow may be to-morrow an obsession, fixation, or phobia, so far identified with personal processes that it takes on the semblance of a habit. Thus worry or anxiety becomes projective, as a wave of depression is taken home to one's self and then thrown out upon things as if all the world were dark. A trouble becomes intensive *when it*

gets inside in a kind of circle such that by brooding upon it the circle grows larger. The more deeply imprisoned within, the more a person may seem to be imprisoned from without. No state or process is more intimately personal or private than an emotion. Yet no state is so readily projective: in fear, rage, hatred, jealousy, vindictiveness; passion in its desire to possess, self-love seeking to dominate, self-pity to win sympathy, self-interest to gain credit for itself.

Hadfield holds that "our relation to the outside world is determined by our relation to our own complexes." [1] Hence in judging others we trumpet abroad our secret faults. We personalize our unrecognized failings, and hate in others "the very faults to which we are secretly addicted." Thus A. is irritated, even nauseated, when B. reminds him of his fear of what C. may do to him. So A. projects his anger onto B., indulges in a tirade over the telephone, writes several impulsively absurd letters; and trumps up half a dozen specious reasons why the latter should fear what C. may do when her vindictiveness breaks its leash. A. refuses to admit the fear as his; its basis is in his own (internal) conflict, and to acknowledge it would be to make several other admissions, including the moral evasiveness with which his trouble began. A. has heard about conflicts, he tries to believe conscience is a myth, moral responsibility a fiction, and evasion an easy device; consequently that one can "get by," if not honestly, then by a frame-up. So why should one admit worry or fear?

Strictly speaking, there are two trends involved: the tendency to assimilate external events into the ego, so that the percipient acts as if these were internal (introjection); and the tendency to throw one's feelings into the environment, identifying these with outer events and conditions

[1] *Psychology and Morals*, 1926, p. 44.

(projection). These trends are best understood by starting with the latter, which involves the "pathetic fallacy."

Dating back to primitive times when all nature was said to be animated as man felt himself to be, the trend to projection functioned in all personifications of events and things, the generation of myths, the gods; thus in folklore, the plays of childhood, and so the romancing and daydreaming of youth. What reads like a truism on the surface becomes almost a tragedy when we realize that projection is, figuratively, a "mechanism" for casting our inner film-play upon a screen which is as fictitious as the imagery thrown upon it. Possibly no unwitting process is more subtle in its effect than this. What is obvious in a world of make-believe may be a sad actuality when beliefs accepted in good faith combine with a wholly unsuspected process to produce a phobia whose connection with the beliefs and with the projections is entirely unrecognized.

Beginning in a wholly harmless play of the imagination which might have been enlisted had wise adults been at hand, the normal projections of fancy to-day may become the little world of reclusiveness to-morrow, when the sensitive child is thrown back upon himself and retreats from reality. Moderate phantasies having entered in, immoderate ones may follow, amidst baffling, insecure, and belittling self-consciousness; and perhaps pride, narcissism, self-conceit, egotism, and projection of inward phantasies involving either morbidity or self-enlargements which constitute the world that is "all ego."

Again, by a subtle interchange, attributing his personal sentiments to others, misunderstanding people by projecting judgments concerning their motives, the individual comes in time to regard "sin" in others as mere "experience" in him-

self. Utopian projections are sometimes added: dreams of a world without difficulties, a kingdom of heaven where there is nothing to do. This myth-making has even been carried to the metaphysical limit, by assuming that all tangible things are of "such stuff as dreams are made of." The most direful modes of projection are observable in certain "delusions of grandeur."

Learning my lesson with regard to nature, so that I know myth from science, why not learn it with respect to my passing inner states, never projecting these into people by identifying them with myself? Over-serious, self-righteously more "spiritual" than other people, I may have cast the dull beams of my meager light upon social groups around me. Supposedly God-centered, I am actually self-centered. This state is likely to begin during youth with erotic self-absorption. Conflict starts because the erotic urges are not fulfilled. Driven more deeply into self, the ego more intensively projects itself into the world. Manifold compensatory activities take the place of biological satisfactions long deferred. These when projected constitute one's world, notably in Henry's case. Difficult indeed is the process of self-criticism which begins with the doubt whether the apparent environment be the real world.

One of course distinguishes between illusions, hallucinations, and pathological illusions within a pseudo-environment. Given a vivid projective imagination, it is a simple matter to objectify a voice or vision which has no external basis of any sort, though it may have an intensely active internal basis. Thus the fictitious environment may be mostly conditioned by religious beliefs centering about an inner experience to which special values are assigned. The alleged audible voice or heaven-sent vision may have become authoritative so that

it seems more real than natural objects. The problem for the psychologist is to discern the subjective basis of normal human nature; the process of projection, the imagery, ideas, patterns utilized; and the effect of this product on the mind of the patient. The consultant has presumably discovered his own blind-spot, allowed for his personal equation; and become utterly sophisticated concerning any fiction or phantasy, conflict or complex by which his mind was once beset.

The term "introvert" bids fair to remain with us as the name of a type, yet Jung who first used it did not limit it to subjectivity, and he discriminated four classes of introverts; others have noted nine, and the term "ambivert" has been used to designate a synthetic type. It is more intelligible to say that introversion is a mode likely to infect any type. By this term one means an indrawing tendency, likely to be self-centering, liable to involve unpleasant self-consciousness, over-seriousness, preoccupation with bodily processes; inverted or morbid interest in feelings, emotions, imagery, thoughts, fancies allied with sex; and frequently associated with pent-up, magnified, or distorted sentiments and beliefs. It may be affiliated with self-abasement, submissiveness, insecurity; or with their opposites, fostered by pride, vanity, or conceit; sometimes turning into moods of depression, melancholia, or into self-congratulation, gossip, boastfulness, and snobbishness, under a social mask of aristocratic superiority and artificiality.

This over-accentuating process, easily lapsing into a morbid one, is contrasted with reflectiveness, normal awareness of the inner life, thus knowledge of subjectivity over against externality. Tacitly, everybody correlates external events and internal processes. Every one is in a measure introspective, without realizing that introspection is a method inadvertently

used even by those who protest against it. An introspective person is not necessarily a decadent New Englander or belated Puritan, nor is a Mid-Victorian a Puritan of any sort. Critics, unaware of their blind-spot, project a hold-over upon the scene with which they identify their own shortcomings; this will continue until they understand the conditioned self. The self-analysis that imprisons, confuses or distorts, is due to an endo-psychic struggle, although it may seem attributable to environment. But analysis effectively used is remarkable in its power to bring freedom. There is nothing to fear from the use of introspection as a method, nothing to be afraid of in the subjective world; to be at home therein is to delimit the peculiarities of self-centering types from inwardness or subjectivity as a clue to what is universal.

Man begins to identify his inner states with external phenomena long before he projects beliefs upon such things and events by way of explanation. He is less likely to be aware of the subsequent in-drawing than of the externalizing. His urges are so strong and his imagery so vivid that he tends to enlarge his moods outward, not realizing how these are acquired. The psychologist supplies the prior process of introjective sentiments, noting in what sense man is natively reactive, how he tends to build his world from within—now casting it outward, and now enlarging upon it while still within his beliefs. Thus he notes how introversion becomes a trend so strong that it is a clue to disorders.

All men are of course in a measure egocentric, even those whose self-interests are external. Introversion as an imprisoning mode becomes distinctive when bodily states call undue attention to themselves, as in one who is preoccupied with symptoms attributed to the heart, lungs, or digestive apparatus, and attaches a disease-pattern to these symptoms.

The introvert is nothing if not self-conscious. But self-consciousness in the unpleasant sense is not awareness of "self" at all; it is over-acute consciousness of bodily feeling localized in the head or in some other region, together with acute awareness of involuntary urges and uprushes implying lack of inner control (not "self-control," but control *by the self* by appeal to favorable states involving coördination). Again, it is hypersensitiveness to the opinions and presence of people, bashfulness, stage-fright, or embarrassment as symptoms of incomplete social adjustment. Identification with any of these states means lack of knowledge of both conditions and the self. To grow in such knowledge is to develop freedom or poise, thus to be in a position to increase control. To know what processes pertain to the body rather than to the mind is to advance toward constructive insight. It is then a question of allowing for such remainders as bias, prejudice, eccentricity, and the notion that to be free or happy is to be self-contained or isolated. In brief, so-called self-consciousness is a problem in identification, notably in instances of morbid self-scrutiny.

Unwittingly, the introvert turns activities upon himself which should undergo the tests of social contrasts and vigorous contact with nature. Extreme introversion means dissociation from these relationships so that the whole attitude toward life becomes artificial or remote. States that seem to be outgoing are intensely in-driven. There is imprisoning awareness without knowledge of subjectivity as a background. Hence the illusions are manifold.

Not all duality involves conflict in the sense of a neurosis or mental disorder. Consider the Apostle Paul, for example, with the two chief phases of his life as Saul-the-persecutor and Paul-in-process of identifying his carnal and spiritual

minds, the latter being the "mind of Christ," and the impetus which Paul derived from the immanental tension of these minds.[1] Consider Augustine with his Pagan-Christian phases, and the productivity due to tension between them; or Goethe as described by Ludwig, who says of Goethe: "His existence was one long contradiction. He was sensual and transcendental . . . all egotism and all self-surrender, now delighting in companionship, now imperious in his demand for solitude; to-day religiously, to-morrow cynically inclined; misanthropic, arrogant and kindly; patient and impatient, sentimental and pornographic, absorbed in form or intent on act, untamed and pedantic, a far-reaching thinker but an instinctive doer, coldly objective yet essentially and passionately erratic, entirely masculine yet very feminine—a dual being if there ever was one; and so unlimited in scope that circumstance would have its way with him." [2] Ludwig wisely remarks that Goethe "can only be understood in his entirety, as he understood Nature. We perceive how he manifested himself in his most trifling works, although it is only in the sum of his production that we apprehend him as a whole . . . a soul which was untiring in its quest for enlightenment, and which, amid all its contradictions, was subject to a coherent law." [3]

[1] Cf. Dresser, *Outlines of the Psychology of Religion*, p. 140, foll.
[2] *Goethe*, p. 88.
[3] *Ibid.*, p. 189.

CHAPTER VII

THE EMOTIONS

ONLY recently has our knowledge of the emotions even begun to be adequate enough to show their extent in contrast with organized behavior and the understanding as competitors. Their philosophical import had been plain, at least to readers of Spinoza; their significance for poetry, fiction, music, the drama, thus for love as their center. We began in youth to live for emotional thrills, thus for romance, for the soul as what we feel ourselves to be, commingling love of pleasure with our emotions as their test. Religion sanctioned their use and rose to mystical heights in their behalf. Ethics derived values from their dualities and ideas from the sentiments as essential to character. Woman as more emotional than man dramatized nearly all the emotions for us. But we knew little about emotions in kinship with bodily processes, the tie that unites them with glandular secretions (as in fear, with its excitations), or even their conditional responses under experiment. Nor had we begun to discern their meaning in the history of a life impeded by repressions driven into the unconscious as Freud has described it. We now realize that our complexes are essentially emotional in origin, hence that emotion is the clue to our subconscious life, save in a few respects. Emotional release is the goal of the special techniques, emotional readjustment being essential to reëducation. Emotional depths are decisive clues to personality of whatever type.

Thus the center of interest shifted from the neat little trilogy of feeling, thought, will, wherewith psychology once began, to the discrimination of feeling-tones, the development of voluntarism to offset the old intellectualism, the study of emotional expression, and finally to the view that instincts and emotions are fundamental. We still need the basic facts concerning sense-processes, the interplay of pleasure-pain, the biological urges, and the old-time emphasis on habit in relation to the brain. But having completed the picture by a new study of mental imagery, association, attention, will, and intellect, we naturally raise the question afresh, What contributes the energy which enables our motives to carry on? Certainly not our ideas or their associational linkages, the attention or interest we give them apart from personal motivation in its other meanings. We used to dwell on structures or forms. Now we try to penetrate into the life which acquires functions and uses habits or modes of behavior in their behalf. Moreover, the history of every individual is inwrought with emotional responses, conditioned in childhood and youth and otherwise modified in maturity. Long before will and reason assume their moderative sway, the emotions have access to every phase of the inner life. Hence our beliefs, notably in religion, take on a private or subjective trend, becoming intensely personal in most of us. It is our native urges on the emotional level which yield the ruling passion or prevailing love. Apparently, the intellectual life is merely an effect, its modes often being highly detrimental or inhibitory, as in some of the cases we have reviewed where a doctrinal pattern was instilled into a child's mind by a dogmatic parent. Again, its chief function seems to be self-justification, reinforcing our egotism, sustaining our pride and other modes of self-defense. This is a prevalent point of

view, and one needs to consider how far it is defensible. Yet while some specialists who have studied emotional conflict eulogize the emotions as if the trouble lay in our taboos, inhibitions, conventions, and doctrines, others hold that emotions give more trouble than any other factors in our nature, that they are most intimately related to nervous disturbances of every sort, the most personal or egocentric phases of our nature. Furthermore, there is wide divergence of opinion concerning the affiliation between emotions and bodily processes. Hence the importance of reviewing the situation anew, lest we overestimate or underestimate these emotional resultants.

The precise correlation of instincts and emotions need not concern us here, since everybody is familiar with McDougall's description of this significant relation. In any case, the life-structure, with its trends and energies, is native to us, and our energies operate in ways we never learned, as in feeling fear and responding to the impulse for flight in behalf of safety; these primitive modes remain with us, yielding alternatives, affecting our desires, thus our more personal experience, and so the motivation which in the course of time comes within the scope of self-consciousness. This vitalizing activity is securely grounded in the body, long before promptings to self-expression acquire their subject-matter in the wide sweep from passion to eligible love. In time, appears the great contrast between the desirable and the undesirable, amid its affiliations with pleasure-pain, the most powerful stimulus in any event being due to the emotional appeal. So, too, there is a movement from experience to ideas, in our effort to gauge emotion with reference to inner control, our life-pattern or system. Ostensibly, every guiding principle essential to what is deemed worth while, in the home, in so-

ciety at large, in the arts, even in the sciences, is inherent in the emotions. Yet who can escape the problem, How far shall we carry control? To what extent should we intellectualize and overcome the emotions?

By "emotion" one means affective states and activities which become intimately personal, as in sadness or sorrow, hate or love, jealousy, envy, bitterness, rage, loyalty, joy, shame, regret, remorse, pity, self-pity, thus in self-centering states involving the ego on the one hand; and so-called self-feelings and bodily feelings identified with sexual urges and experiences on the other. For people who are not self-critical, emotion blends with desire, the urge for satisfaction, thus with the avoidance of pain and discord, the selection of pleasure and happiness as tests; and hence with a feeling-reaction or intuition concerning the self rather than an analytical reaction. But, for the sake of helping people, one discriminates between the ego and its motives, listing emotions that give trouble, and in another scale those that are eligible, while admitting that even in case of the coarsest or most baneful emotions it is somehow a question of retaining and sublimating the energies involved.

Selecting anger as typical of the more strenuous emotions, we find that in a given case the rages run through a whole scale of outbursts according to the occasion, with allies in the emotions of hate, jealousy, or revenge. Thus Mrs. P., lacking inner control, habitually expresses her rages with the abandon of a lawless child five years old, sometimes giving way to a temper-tantrum, sometimes swearing violently, again voicing her anger in the more subtle modes which we identify with egocentricity or self-assertiveness. Inquiry discloses the fact that, an only child, reared by her mother, who was widowed when her child was two years of age, she has

advanced no further than her mother in inner control; for her mother is still a child of five in this respect. In her case, egotism, pride, irritation, vexation, and nervous tension are secondary to these unchecked rages. But in Miss B. N., conditioned into doctrinal fears when she was a child, anger is almost non-existent, while anxiety and fear have ranged through the whole scale to the verge of a threatening phobia. In other people, excitement, coupled with restlessness, embarrassment and nervousness, is the key-note. In Mrs. L. H., pity sweeps through the scale, from down-cast moods involving self-pity to tribulation over the woes and sufferings of other people, in which pity gives place to sympathy, sometimes voicing itself in genuine altruism. The swinging of moods from depression to elation is the most obvious clue to the emotional scale in certain types; while with other types it is the association with whatever appears to determine our destiny: God, fate, law, thus the object of cosmic or religious emotion. The degree of refinement or stage of development, the range of intellectual control, or the modes of æsthetic expression may, in turn, indicate the motivation which is most central, granted overt signs that may be depended upon.

Inner feeling and bodily expression being in many cases concurrent, we need not try to determine whether a person feels sorry, enraged or joyous because of what his body is doing, or first feels sorry, then sheds tears, clenches his fist, or gives evidence of joy. Yet there is certainly a difference between emotions that are mostly external in expression and those that are not at all dependent on overt behavior. The latter may be signs either of control or restraint or of conflict. In studying emotional types we are more concerned with inner feeling as such, whether expressed outwardly or not, than with its modes of manifestation.

Everybody knows how difficult it is to tell by introspection precisely what is in process during an emotion. Hence all that one can reasonably expect from the average person is a suggestion of what it means to "be afraid," excited, swept by an impulse which seems suddenly to arrive from nowhere, without the least connection with the will. Compelling us to give heed, absorbing the field of consciousness save perhaps its focal point, some emotions sway us by fusing experience *felt* with object *seen,* thought of or imagined, fear blending with the excitement amidst which it arises. It is so easy to become excited that impulse follows hard upon the heels of emotion, and it never occurs to us to consider whether by an intervening state we might have enlisted self-control. Again, our emotions are so varied that we can hardly distinguish between a simple state which is eligible and the excesses of which we disapprove. Consequently, we find people failing to draw a contrast between moderation and immoderation. Emotions and impulses, in the baneful sense of the word, are mostly describable in realistic terms *after* their consequences have piled up to such a degree that we must tell somebody, must have help somehow or somewhere. Sorrow, beginning gradually, amid sentiments of love and devotion, with an altruistic tone, inadvertently becomes intense grief, filling the horizon, beyond all solace, and passing into the phase which the onlooker signalizes as "selfish grief." The affiliation with pain is often so acute in our emotional upheavals that we have little awareness of the extent to which emotion is egocentric. We naturally cling to emotions which promise to yield a balance of pleasure over pain, and as naturally distinguish motives implying self-defense, avoidance, riddance, abhorrence, disgust, in contrast with a feeling which we wel-

come as agreeable. Yet these distinctions are not far-reaching in our quest for unselfishness as a standard.

Whether altruistic or selfish, all emotions are intensely personal. But not all are equally primitive or enduring, and the inner history of rage, fear, wonder, and love is plainly different. The rages are readily controlled in some people, their energy being enlisted in useful activities; while in others anger is a major emotion until middle life. Fear may lead to various terrors and dreads; to shyness, timidity, anxiety, a fixation or phobia; or it may be redirected into caution and courage. Wonder or curiosity, allied at first with a feeling of strangeness or mystery, a sense of the unknown, may eventuate in a purely scientific interest. Love involves the central difficulty in all classifications. It might be well to limit the term passion (eros) to love's bodily processes in their lower range. Erotic emotion is perhaps aroused in some degree in early childhood, surely at puberty, when there is danger of autoeroticism or sexual perversion. But tender emotion appears to be no less primitive or early in appearance. Tenderness is plainly what we signalize as mother love, highest in the scale of personal loves, yet intimately allied with paternal love and thus with filial love and other modes which we discriminate according to their contrast with sexual emotion. Men who fail to distinguish between love and sex are apt to be unmindful of many of love's meanings which have great significance for women. By the term "sentiment," in the stronger sense of the word, one means love in affiliation with ideals.

Shand classifies fear, anger, joy, sorrow, curiosity, repugnance, and disgust as primary emotions; while the secondary or compound emotions constitute, in his description,

the more significant class known as sentiments, among which love occupies a prominent place. What concerns us here is to note the higher and lower associations suggested by the terms we have used. We may picturize the emotional depths, with lines of emergence leading into facial changes, accompanied by emotive behavior, or ascending into richly personal feelings. A long line of development begins with what has been called the parental instinct, with its sense of protectiveness. We note how its allied tenderness becomes especially personal when identified with just this child, this family, and thus with solicitude with regard to everything of vital moment in the child's life, shielding and guiding, loving the child into fullness of youth and thence toward the great issues of maturity. By contrast, some of the cases under consideration exemplify enormous over-solicitude, inflicting inferiority on a child; or possessiveness, when the wifely relation is under fire.

The World War made us vividly aware of the fact that the cruder emotions do not pass with the advance into what we eulogize as civilization. Emotional development does not keep pace with effort in the direction of ideals. Hate may become more intense than ever, when love is disappointed. Apparently we always retain the ability to flare up, the primitive is always with us; and is likely to be a component of our conflicts even though we are known to be refined and gentle. Our culture is often a polite concealment only so far as conventions are concerned. Our emotional outbursts betray us in terms of our actual control, the control which has become habitually effective. Meanwhile our value-judgments change with the increase of psychological knowledge, when we learn what is possible for an individual conditioned as he is, granted the degree of effort he has made.

Emotion has been described as an obstruction or annoyance, interfering with the modes of conduct we would like to adopt. This is certainly true of emotions allied with nervousness, excitement, and exhaustion. One dislikes to be stirred up by anger; one refuses to be vindictive, jealous, bitter, to yield to hate or self-pity; and it is certainly annoying to be assailed by people who still yield to such emotions. Yet it is difficult to show emotionalists where to draw the line. They will point to a long list of emotions which give satisfaction, yielding release from pent-up states. We are reminded that the emotions are "intensely satisfying," that they "add color and variety and break up the drab monotony of routine." [1] The trouble is that emotions so readily run to excess that no one would wish "enjoyment to become debauchery as a substitute for action." Since extreme emotional sensitivity is likely to mean excess and instability, since excitement so readily enters in to mar our gratifications, the question of control is imperative. Expression would afford release, but expression is seldom spontaneous after our conventional training becomes habitual. License is not the corrective of undue restraint. The fact that we generate complexes is no excuse for freeing our systems by any impulse that may chance to arise. Thus, necessarily, one must have a philosophy of emotion in order to help people to gain genuine release.

Moreover, emotions as stirred-up states affect our health, influence efficiency or skill, break into our thought, disturb our efforts when learning, and impede our activities in so many ways that in sheer self-defense we become critical, as if giving every emotion the test of rational comparison, to see if it can prove its worth after it has been intellectualized. Obviously, emotions are the chief sources of discord in the

[1] A. I. Gates, *Psychology for Students of Education*, 1923, p. 174.

home, the basis of quarrels or upheavals of every sort, some of these emotions being petty and insidious, others enlisting our crudest impulses. Whatever the likelihood of curbing our impulses over-much, by becoming cold or formal, stiff or stereotyped, we must at least restrain our cruder incentives, moderating our impulses, finding substitutional modes, sometimes symbolizing only, or portraying our urges in literary and dramatic forms; seeking compensations, intervening with higher desires and standards, primarily considering the effects of our conduct on other people. Nobody seems to learn the great lesson save through tentative adjustments; since we fall into difficulty because we lack control but also acquire repressions because we have controlled too much, permitting control to become a stereotype. Some emotions are exhausting in the extreme, using more energy in an hour than is required in a day's work; yet emotions release more energy than other states, and "nothing great was ever achieved without enthusiasm," as Emerson reminds us. Nobody wills to be stoical or cynical. Few people care for a calm, passionless life. It is a question of the requisite adjustment in each case, granted knowledge of the excesses, constraints, and conflicts, with respect to their correctives, yielding a balance of pleasant or harmonious emotional experience. Much depends also on a person's occupation, or the lack of interests, for example in case of a woman whose emotional life has centered on herself and whose sympathy needs to be enlisted that she may find opportunities for service, with abundant expression for energies which have been playing havoc while locked within her system.

"Once you have an emotion," writes Thompson, "you must do something with it or it will do something to you." [1] This

[1] M. K. Thompson, *The Springs of Human Action*, 1927.

is a vitally important lesson for emotional types. If an emotion involves what Bagby calls "a recurrent inadequacy," with a disabling trend, another mode of response is imperative. An individual's most serious mistakes may be due to impulsiveness, but such a one may well learn the fact that many of our noblest deeds are done on impulse; hence there is every reason for keeping our impulses alive to the full. In a mood of depression there is a reduction in emotional expression of an overt sort, due to the inhibitions of such a mood. Experience will teach a person what moods and modes of expression are exhausting, because confining or restrictive; what kind of expressiveness brings freedom and release.

Miss Y. permitted herself to generate such an ecstasy of enjoyment at the symphony and the grand opera that she had to forego such pleasures until she could learn to listen and enjoy in repose. Rev. Mr. R., mystical to the ecstatic degree in his religious experiences, suffered for years from sensuous wrestlings with what seemed to him intensely evil powers, until he could be shown that his descent into the pit of "evil desires" was the result of the ecstasy with which he gave himself to his visions, as if he must seize upon every foot-pound of their energy. The problem is to retain those values which bring no exhaustion or satiety, no sensuous relapse to a lower level. It is a revelation to some people, to discover that even spiritual pleasure can breed its opposite.

Alert, active people learn that their emotions spontaneously yield an abundance of energy; absorbed in the day's work their emotions give them little trouble, and seldom attract undue attention. It is the sluggish, inert, apathetic, and also the highly constrained people who have a profound lesson to learn, that they may be spurred into expressiveness, emulating the energetic in their joyous freedom. Although these

people have as little awareness of their constraints as the excessive emotionalists of the reasons for their excesses, in each case there is a typical activity-level, a group of habits functioning according to the way in which the emotive behavior has been regulated. Indirectly, the type of emotional response is made evident by the consequences which ensue. It is a painful process to the apathetic person to learn why he is inert. But it is no less painful to the victim of excess to discover how he has fostered his excesses. Nature is struggling to set the one free from restraints, while compelling the other to recuperate after hours or days of impulsiveness. Some of the emotionalists are forever recovering from the last excess preparatory to plunging into the next round, presently to be thrown back upon their meager reserves once more, always failing to acquire wisdom. It is not a question of the strength, weakness, or mode of expression as such; it is habit, disposition, temperament, moods, typical ways of producing or reducing tensions and strains, with the sort of relief gained by exercise, recreation, sociability, reading and study, and the attitude or mode of meeting daily life.

The eligibility of emotional expression of course depends largely on social approval, notably in case of the emotions which involve sexual affiliations. Hence we acquire our patterns of restraint long before we know what is being restrained or why. The real issue begins with many people when day-dreaming or introversion sets in. Then if ever is needed the enlightening contrast between tender emotion with its other-regarding affections, and self-regarding feelings with their trend toward emotional upheavals and conflicts. Ideally speaking, there is an other-regarding substitute for every self-regarding emotion, hence a perfect solution for the emotional confusions of adolescence. But most of us are

still in process of making the substitution, as in our effort to sublimate rage into zeal for human welfare, justice, the right, the truth; to replace bitterness by kindness, moderating our hatreds by first overcoming intolerance and censoriousness. We are perhaps well aware that emotions are undesirable when they bring self-centering reactions, with nervous tension or excesses lapsing into sensuous pleasure. We realize that emotions are eligible in the direction of promptings like sympathy, which is not in itself a specific emotion but is allied with other-regarding motives in general. We know, too, that love as a sentiment finds worthy expression in manifold ways. We also find clues in the drama, in fiction, in artistry and literature at large, as well as in religion. But we may not yet understand why emotions are least likely of all inner states and processes to yield to moderation and organization without undesirable consequences. Hence we still revert to the fact that emotion, essentially an energizing process, always wills to be just itself, to do what it likes, when it likes, as in the obvious instance of youthful self-assertion, restless under restraint of any sort.

The most nearly natural emotive behavior of children is always suggestive. Possibly many of the more objectionable modes of expression during adolescence are due to conditioned responses in early childhood. A simple tendency to respond to rage may be greatly intensified when a child is held tightly by an impatient nurse, with the resultant struggles to be free, amidst screamings and other convulsions of anger. Mrs. Jones admitted that she had frequently held her hand over her little boy's mouth to suppress his screams, while also holding him so tightly that he could not throw his arms and legs about. When puberty set in, this boy was particularly obstinate and rebellious, moving slowly when she asked him

to hurry, opposing her at every turn, and stung by a sense of injustice if reproved for any deed that was partly another's fault. The native urges in such a child called for a very different sort of response, a pattern which might have become a desirable habit, devoid of screaming and kicking. So too the restless emotions of early youth have their appropriate patterns.

In Mrs. M's household the unfortunate conditioned responses were due to a number of serious omissions and commissions. The older child, a girl, was reclusive from her early years and was not helped out of her moods. When her brother came he occupied the field of attention to the full, rampant in his self-assertiveness at five and domineering by the time he entered grammar-school. Both children were particularly difficult at puberty, the one unduly silent and submissive, the other absorbed in himself, impulsively so, quarrelsome, rebellious. The father, unthinking, a creature of routine, narrow in his interests, typified the attitude that "everything will be all right, if you do not worry." The mother, acquiescent in attitude, took no initiatives in guiding her children, not even in giving them the requisite instruction on emotional matters. This parental policy of drifting along continued until, a series of shocks and mishaps having occurred, serious disorders on the part of the children brought the adverse conditions to the fore. Retrospectively, it is not difficult to find causes for such emotional and nervous disabilities, long in process of gathering for the eventual collapse. The difficulty one meets is in trying to enlighten parents concerning each emotional juncture which might have been differently met had wisdom prevailed instead of neglect.

Whatever the sub-surface trends toward emotional disor-

ders on the part of parents, ignored or concealed yet transmitted to their offspring, the actual problem begins with early conditioning in the home. Hence it is reasonable to say that all emotional traits discoverable in youth are chiefly what these early conditions have made them, including any nervous shock or other upheaval which may have occurred meanwhile. It is not then a question whether a person is choleric from birth, but whether his uncontrolled fits of anger, excitement and other disturbing moods occur with a frequency of emotional breadth or strength such that these outbursts are signs of what is rampant in the emotional depths. These depths in turn are affected by whatever training-formulas have come into power. Acquiescence in meeting the moods of a reclusive child is as positive in its conditioning effect as opposition in meeting self-assertiveness in the contrasted type. There is always a commingling of traits, some of which are in large part due to training, others to the child's opposition or acceptance, and still others to buried processes within the subconscious, manifesting their results in later life. Thus flexibility struggles with conditioning habit. A highly emotional person may be essentially unstable, but many stable-minded people are highly emotional. A person may dominate or inspire by emotion. The inner history may be especially difficult to make out in a person whose emotions are highly intellectualized. In others, we need to know what part has been played by the will, how the desires function, how far intelligence is used.

In fine, what is requisite is a general picture of the emotional background of human nature, equipped as we all are with the major instincts, the biological urges, with immanental trends which will continue on their way for the most part, whatever is done to restrain or redirect the life-

stream; with a considerable range of plasticities yielding to habit-formation, behavior-patterns, emotional reshaping; and a life-urge which carries us through the stages of growth from infancy into old age, different emotional manifestations being incidental to the successive stages, notably in the decisive years of youth. Painfully acute self-awareness would seem to be necessary if we were one and all to observe and check our emotional impulses in time to avoid every undesirable response. Most of us would say the game is not worth the candle: the only resource is to live and let live, accepting what comes. Yet life is all the while teaching and enforcing imperative lessons. While the one individual splendidly responds to the great as well as to the small contingencies, working off his rages as readily as his worries and his biological excitations, another either inflicts his contests on other people or crowds them down into his system. Existence becomes an emotional impasse for such numbers of people that eventually the issues are forced home as we have indicated in this brief study. The consultant's attitude toward emotions is decisive in his whole procedure. Naturally, his view will partly depend on what his own early life has taught him, on the disclosures which have been made to him by people suffering from emotional conflicts, and on the ever-enlightening picture which is being drawn for us in our day by specialists who are investigating emotive behavior in relation to the glands and functions of the organism.

CHAPTER VIII

REPRESSION AND CONFLICT

MOTIVES operating to produce repression have already been indicated in our study of moods and processes. Everybody is aware of restraints and can supply instances of suppressed grief, bottled-up rages, inhibited shame. What is lacking is knowledge of the linkage with impressions in other groups or disturbances in the subconscious. Given the picture of the self in conscious exercise —suppressing fear, rejecting remorse, minimizing guilt, shirking responsibility, putting on a mask—we may add the connective relationships in the unrecognized. An experience having been interpreted to suit, its effects begin. These depend in part on the vigor of the self in driving what is unwelcome out of mind; the remaining energy is yielded by other inhibitions, subterfuges, shocks, or disturbances that have not been assimilated. Superficially, rejection seems to be a perfect success. Actually, it operates by giving an impetus not bargained for. Repression as a resultant is of course purely involuntary.

The literature of psychoanalysis supplies us with rich material wherewith to complete the description in all types of conflict, notably with reference to the nervous shocks, psychical injuries and attacks with which the self had least to do, also results due to diseases over which the will exercised not the slightest control. Processes of association operate in the subconscious as surely as if the self had willed them. The

tendency of any disturbance is to run its course according to the impression produced or the energy with which it persists by inhibiting, enlisting or otherwise affecting the associated impressions which it encounters. We note this trend in an emotion of rivalry or revenge which runs rampant despite any effort to check it. Even memory sometimes refuses to be stilled, and protective forgetting may not function as we wish. The major fact is that an experience has "struck home" whether we like it or not, and despite the fact that we expect cause and effect to be suspended in our case.

Tracing the composite result of to-day to the forgotten selfhood of yesteryear, we complete the story round the core of the disturbance, noting why a man failed to face the conscious issue and why the organism registered effects due to an experience that was not assimilated. A suppressive attitude is at least efficacious in trouble-making. Nature does not forget, something is done to us when we try to forget. Sometimes the mark left upon us is almost continuous in its effect. Moreover, the self is at least aware of effects due to subsurface repressions, namely, tensions and strains, worries and stresses, which show that there is disturbed equilibrium in the depths.

Some people are keenly aware that they lack freedom of expression, while over-restraining their impulses or checking tender emotion, without knowing how to find release. People inhibit their emotions more readily than aught else, yet because the emotions are so near the self there is little awareness of actual restraint. The significant fact in tracing the natural history of conflicts is that emotion yields the chief dynamic, touches personality more intimately and keenly. Emotional disturbances are most apt to affect the nervous system, to enlist what Freud calls the ego-instincts and thus

the whole scheme of self-protectiveness. By insidious degrees emotionalism may become the paramount manifestation of personality, enlisting and enslaving the will, enticing and utilizing the intellect, engaging all the resources of the subconscious in support of the ego.

Conflicts are often described as purely internal (endopsychic) in contrast with man's inveterate tendency to assign all blame to environment. It is even said that conflicts have no relation to external conditions or forces. Within the individual conflicts are attributed to repressions in the unconscious as their locale. This simplification may be justifiable in cases where the originating shock or injury occurred without conscious participation, as in shell-shocked soldiers whose breakdown in the war-zone bore hidden relation to a repression of years before, and in instances of sexual injury investigated by the analysts. In other types this is an oversimplification, as if consciousness and the social milieu were negligible.

A conflict may be localized either in the emotional depths or in consciousness. It may be so local that it is between forces within the personality engaged in the classic wrestling of flesh with spirit. Or it may be so social that it involves several people instrumental in bringing it about. It may call for adjustment between a number of individuals, and may be implicated with factors for which early home-conditioning was chiefly responsible. Hence each case is somehow distinctive, generalizations being hazardous, as the salient facts in actual instances show. Accordingly, in proposing hypotheses, one carries in mind the picture of early conditioning with its taboos and imposed patterns of various sorts; also the widespread conviction that conflict is essential to development, thus somehow inevitable, moral experience being replete with

contests between egoism and altruism. The program of conflict thus involves opportunities essential to the development of character, whatever remains to be said about conflicts produced by warfare, wrestlings with secret maladies and morbidities. What is most to be objected to is the assumption that, conflict being "inevitable," can never be completely understood and overcome.

Consider M., for example, to begin with a familiar situation. M. is unhappily married, although ostensibly she married for love and her friends deemed her well-mated. Her husband, six years younger, knew less about love and sex than she, and was swept into his disillusioning romance on a wave of impulse. While the two were happy for a few weeks and tolerably so for months, discordant notes were struck on most crucial matters as soon as children began to come. Heated quarrels eventually became the rule, a temporary separation resulted, then a divorce which was a makeshift resulting in the assignment of the children to the mother under conditions which left neither parent satisfied; with ensuing disturbances due to a compromise breeding conflicts in the minds of both. Eventually M. reached a point where her struggle became intolerable.

Analysis showed that M.'s personal problems dated from childhood in a household in which dissension was the rule, dominated by an autocratic father, a rigid doctrinaire, whom M. grew up to hate. Her early life was one long protest, never voiced to any one but culminating in radical revolt when, having acquired money enough to flee abroad, she adopted a profession and became independent. Then she fell desperately in love with a man whose sudden death brought on a nervous shock, followed by several years of inner upheavals from which her marriage came as a tentative relief. Bearing the

stresses and strains of this her gradually acquired dissension-system into her marital life, she met the new situation with the sort of intelligence which deals with surfaces rather than with conditions that can be remedied. Her tender emotion having been suppressed in childhood and expressed in an overt way during her brief love-affair only, her rages found abundant opportunity for expression in the marital conflicts which were the more intense because her husband was given to overt rage, did not believe in self-control. Attributing all her miseries to other people, she had not looked to herself. Yet she had conscience enough to react against the circumstances of the divorce, intellect enough to articulate her difficulties without solving them, and will to try one device after another in her desire for peace. Her resistance was also shown by her denials during the first few interviews, until at last she admitted she should never have married to relieve her system, howbeit she still assailed her husband because he was in conflict too, and she very well knew why.

Analysis also showed that while moderately talented she was infilled with ambition, love of power, wealth, social position: here was the vital issue in one type of quarrel with her husband. This goal was incompatible with that of her love-nature, suppressed as already indicated, in-driven by her disappointment, compromised by pretended love for her mate (while he was courting her only), whose love-nature was more impulsive than hers. Incompatibility of goals within herself was then the essence of her conflict, incompatibility in marriage being only a resultant. Thus her case conforms to the theory that conflict is essentially incompatibility of goals.[1]

[1] See Hadfield's excellent description of conflicts in terms of their endo-psychic genesis, *Psychology and Morals;* and Mackenzie's version, *Souls in the Making,* Chap. IV.

Yet her social background in childhood, the conditions of her disappointment and her marriage yield the environment for making her internal conflict intelligible. M. must look partly to herself interiorly, and partly to relationships for which she was not at all to blame. The husband had been more adversely conditioned in the home than she and was much less prepared for marriage. Bearing within him the unrecognized effects of emotional identification with his mother, he needed only slight provocation to vent his rages, his fears being suppressed, his intellect undeveloped, his will precipitate, his sexual emotion rampant. Obviously M. had very much to acknowledge within herself, that she might face matters which she had for years sought to flee from. Not readily can such a person be persuaded to take a different attitude toward her past. Yet these matters in large measure adjusted, there remained the vital issues of adjustment to the present, her problems of conscience; and her relation to her children, adversely conditioned by the divorce, but now old enough so that M. hopes to do better by them, allowing for her mistakes.

Or, follow the fortunes of F., non-social and fault-finding (so his wife says, coming first for interviews); manifesting violent temper over trifles, throwing things about in his rage when his temper explodes. Intellectual and artistic, he is moderately happy at work and away from home. He is unable to give a clear account of his marriage, which seems to have merely "come about" under an impulse to escape from conflict, unrecognized as internal. His parents died when he was a year old, he was reared by his maternal grandmother, who is described (by the wife) as suspicious, subject to feelings of persecution, with inflated ego and occasional delusions in which she loses control, thinks the devil is pursuing her;

regrets her life, sometimes scoffs, at other times quotes the Bible, assuming she is perfect. Domineering and blighting her grandson, whom she regarded as a sort of errand-boy who should obey her matriarchal will, she greatly opposed his marriage, and did whatever she could to make life miserable for him (again the wife, who has had to live under this matriarchate). Indeed, one learns that this sterling autocrat had ruled her own husband with the same dominating will, so that eventually he gave up his business to look after her property and be her slave, later to die unloved and soon forgotten. Opposing all modern improvements to the limit, even the telephone, this queen has ruled her grandson for nearly fifty years: her strong will is sustained by an admirable physique, she required no physician for sixty years save when her only child was born. Retaining her grandson as secretary and general factotum, she continues her rule in part because the funds left by the grandfather must support the grandmother, and are available only through her good-will. Devoted more to the grandmother than to his wife, that he may acquire the remaining funds at last, the husband, timid and subject to melancholia, indulges in anger by venting his rages on his wife—so she says, attributing the blame rather more dispassionately than most women to the adverse conditioning here briefly noted. This, however, is merely one chapter in a threefold history, far more complicated in the two which need not be mentioned. Only through prolonged study is it possible to reduce the conflicts within each marital partner to incompatible motivation involving issues simple enough to show the way to overt readjustment. This case yields data enough for two novels.

Whereas an introvert's case is patently one in which the struggle is purely endo-psychic, when one is concerned with

an extravert like R. the situation is radically different. A business man, eminently successful, often unscrupulous, R. is exceptionally skillful under all circumstances in the home and everywhere else, in presenting his case. Impulsive, highly emotional, R. sways by personal influence as did Bryan, who convinced people contrary to their will. This result is particularly noticeable when R. ventures into politics, violent partisan as he is, never for a moment admitting the validity of any opponent's position, never qualifying what he has said even when critics try to prove him wrong or when friends wish to help him; when exasperated he indulges in sweeping invectives such that he would be suspected of being subject to a mania were he not so compelling. A great favorite with both men and women, he is discounted only by the few who find him inconsistent, irrational, a pretender, alert in assimilating knowledge which others have worked for but lacking in coherent thought of his own. Apparently freer from inner disturbance than most men, he is more in conflict. The masquerade, so effectual that almost nobody suspects the reason, covers an intensive situation of many years, pushed aside by device after device, his conflict being well-known to R. himself. It is not a question of tracing out introverted trends; for R. began in childhood to objectify and in youth to dramatize his inwardness, selecting his own emotional modes, wholly unlike those of an intellectualizing introvert. His violent partisanship was in large part conditioned into him, first in the home, then in the world of affairs, where uncommon cocksureness is often financially profitable. There are repressions and complexes to be raised into analytical view, but these become intelligible by tracing R's overt history: what was done to him, how he reacted, why he ran away from home at fifteen, how he took social situations and why these

tended to determine him to the limit. Only secondarily does one find a clue in interior matters such as fear or disease-patterns.

Unity between the dualities of an extraverted person of his type is indeed a far-off possibility. Unreflective in all matters which a subjective person regards from within outward, he readily understands how he has been conditioned by forces in his environment; but he knows little about his inner self. In his struggle to maintain appearances, he has withheld all that is finest in his nature, suppressing all interest in poetry, music and literature, crushing out ethical and religious sentiments, and substituting materialistic standards. Thus pretense has taken the place of fidelity to ideals, and cocksureness the place of knowledge. People help a cocksure man to remain such. Thus appearances seem to prove him right, and he increases in self-confidence because nobody seriously opposes him.

Yet by implication at least every one seeks satisfaction. It is sometimes possible to hasten the day of coming to consciousness by articulating for a man the goals for which he is striving, and helping him to see their incompatibility. In everybody there are highly suggestive emotional depths which can be made explicit by indicating the antitheses between love and hate, love and rage, in-turning and outgoing emotions, fear with its allies and contrasts, with clues to possible lines of progress into freedom or unity. Indirectly at least, one can also show how patterns of belief and behavior have been clamped down as it were upon the spirit, imprisoning the tender emotion, restricting the spontaneities, and imposing externalizing modes of thought and feeling so that there is neither independence in attitude nor any freedom of initiative.

Masquerades of bodily passion and spiritual zeal sometimes appear identical in people under conflict. Selfishness and self-sacrifice frequently go hand in hand throughout a long period. When stirred by unselfish motives a person may be highly emotional, but selfishness is intensely emotional too. One is sometimes inclined to say that all emotion is egocentric or "personalizing," and that this is the heart of all endo-psychic trouble. For emotions particularize to the limit, become intensely partisan, tending to protect one's own, ostensibly one's own family, one's own affairs, but in the end one's selfhood in its exclusiveness, an exclusiveness which when touched to the quick may become odiously defensive. Again, one's own may be idealized, if not idolized to the limit: once more this means extreme self-assertion and protectiveness, even to the extent of diverting public attention upon a wholly innocent party, lest one's motives should be exposed. Yet one cannot long sustain such sweeping propositions when striving to be true to all phases of the emotional situation. The narrowness which we discount in one respect we praise in another connection. When service is the prevailing motive we admire the person who is definite in his attachment to special issues, loyal to his co-workers, dedicated to his system, and enlisting his abilities to the full in defending his "cause" or platform. It is plain that self-interest and motives for self-realization can never be wholly sundered from motivation which we eulogize as disinterested. We serve others through self. Nearly every emotion might be turned from an ingoing to an outgoing trend, so directed as to become constructive. Our prompting to self-expansion contends with our trend to self-narrowing only so long as we are still "finding ourselves." A person who has been egocentric to the verge of the abnormal may presently become

deeply concerned to help in freeing people from their psychical bondages.

What we object to most in some emotionalists is the egocentricity which passes over into possessiveness, as in L. G., who, deserted by her husband, had every reason for wanting a divorce save an intense determination to hold onto him, because, to renounce him would have meant the acknowledgment of defects in her ego. Thus in her case the conflicts of many years' standing dropped to the level of the most strenuous self-defense. Again, in some divorces hatred for the former marital partner is distributed over a whole family, or it is concentrated into a pattern projected onto and instilled into the children so that they, unwittingly and against their own better selfhood, act as if subject to post-hypnotic suggestion when brought into the hated presence in question. So, too, children reared in a household subject to emotional warfare suffer long afterwards from the effects, as if they had been trained into such responses.

It is usually a matter of prudence to hear the whole realistic story, even the tirades and abuses of a person under conflict, however one-sidedly the onus is put upon the other partner. Then by contrast one may listen no less observantly when the husband or wife thus sweepingly condemned is given opportunity for rejoinder. Each system having been relieved of tensions and accumulations, some of which may have been in process for years, the way is open for a more revelatory emotional release. Such release is important because (1) emotions are so central and personal, so directly related to the motivation up and down the scale, the ego-drives and assertiveness or submissiveness, the participation of the will, the sustaining dispositions, moods, habits, and training-formulas; (2) the emotions are so often associated with

decisive events in the restrictive past, the imprisoning present, or a narrowing loyalty; (3) disturbing emotions are sometimes affiliated with nervous shocks or other disturbances as causes of the disorder in question; (4) in-driven emotions are exhausting, and when greatly inhibited breed secret troubles; and (5) because emotions are central to conflicts in which guilt or irresponsibility is paramount. If confession is in any sense "good for the soul" it is when the heart's deepest emotional disturbance is brought to light.

When a person has "made a clean breast of it," the consultant can follow each of the major lines of reference to the situation, person, event, quarrel or other upheaval which has become an issue, however excused or camouflaged. Some people are experts in withholding the chiefest issue until the last, or experts in self-justification. But the several lines of disturbance having been traced to their results at last, the issues can be narrowed to the two most markedly incompatible goals. Some people are amazingly blind even then to one side of the picture. Or, tossed between the major forces of their conflict, they wonder why they are beset as if tormented by an evil spirit; why, amid all their idealistic efforts, they can find no peace. For in some of these people the ideals are particularly strong and fine. Hence it has long been a mystery why the will is apparently so ineffective and character so weak in defense. Thus people recognize themselves in Paul's remarkably modern confession in his Epistle to the Romans, in the contrast between the carnal mind and the mind of the spirit. The solution comes with a more realistic admission of the primitive motives in the guises which they have assumed in the subconscious. It comes, too, with penetrative knowledge of the causes of conflict in their entirety: the mental imagery, the associated impressions, the

decisive pattern or restrictive mold, the impact of energies seeking release, the incidental tensions and frictions, and the emotional strivings in relation to will and desire.

Experience does not confirm the view that the urge for a wish-fulfillment is the major factor, or that conflict is essentially a contest between desires. Internal warfare is seldom so simple, as if there were a besetting sin or thorn in the flesh. Desire is not isolable from its emotional context. Nor is a conflict solely vested in a complex hidden away in the unconscious, as if that were a separate mind, although important phases of a conflict may indeed have passed wholly out of memory. The clue is found, once more, in the whole personality within which certain disturbances have occurred, possibly connected with will-attitudes in the past, but now persisting despite the will.

In other terms, instinctive trends and energies, patterns and habits, impulses, desires, emotions, images, attitudes, ideas, inhibitions, identifications, volitions, deeds, strivings toward goals combine in producing a conflict. Any major impulse may yield the dynamic, so that its combined emotional trend—up and down, in and out—is the continuing factor; the conflict becomes a habit entering into every phase of the emotional experience. Thus tender emotion, sympathy, a sentiment of piety, loyalty or justice, may habitually struggle with its competitors; or the central motive may be intense hatred, harsh judgment, bitter condemnation, selfish partisanship. In an overt way the individual may very well know what the conflict is, may argue the pros and cons. Thus he may yield to or may oppose either emotion according to his convictions concerning life's meaning, according to habits, associations, affiliations. Meanwhile, the repression below the surface has its own hidden sequences; dissociation may result,

with effects enduring for years: the continuing behavior in the emotional depths may then have little connection with present emotions and will. It is this concealed factor which contains the so-called nucleus of the complex.[1]

The passing emotional experiences are intimately related to the concealed element, notably in cases where the undermining of nervous health is steadily in process. This struggle may weaken the will, because the same devices for escape have been tried over and over, with decreasing resistance. Because endo-psychic the conflict is in some sense imprisoning, the more so in case of introversion. The struggle for freedom may be more intense than any other aspect of the experience, yet this may be like the beating of a caged bird against the wires of its cage, with persistent pain implying that there is "not room enough inside," as one person put it.

Eventually, one can show that the conflict is within the personality, with its incompatible goals, a contest between lower and higher desires (in part), when a person is ready to follow out the contrast between conditioned and inner phases of the self. The problem of health then becomes one factor to be reckoned with, the more personal issues another, thus the moral issues, and so in time the intellectual and vocational, as in Henry's ambition to become a biographer: finally, Henry's conscience will let him consider marriage as the solution his nature has longed for during a dozen years.

So, too, in reducing the problem of F.'s wife, the husband's conflict-system (dating from the grandmother's first conditioning) is thrown out of account until the missing chapters of the wife's inner history are read, also compared with F.'s description of her conflict-system. It soon appears that both partners to the overt disturbances in the home are

[1] See Hadfield's analysis, *op. cit.* Chaps. III–V.

well aware of the chief factors in the other one's system of conflicts. The difficulty is that because of the complexity they have never been able to draw closely enough together to single out one issue at a time. Each tended to project a whole system, coupled with biting sarcasm and invective. Hence each stood off in reproach. In this remoteness there was no rest from tension either within the individual or in the mutual relationships. The husband was so enveloped by the obscurities of his own life-process, wholly unaware how he had been conditioned from childhood, that it was perfectly natural to attribute the domestic miseries to his wife, finding the causes in her discordant family-system. Each was suffering from disturbances within but also from inter-personal relationships inseparable from the endo-psychic conflict.

In the unmarried the contrast may involve several of these elements, through opposition between conditioned and inner phases, realistic struggles and compensatory romances, evasiveness or other subterfuges, abnormal love of dogs and other pets, eccentricities and oddities, strange loyalties and arbitrary preferences asserted at any cost. Or there may be forceful measures for concealing what cannot be told and is seldom looked at. The clever person puts on a mask for all social contingencies. Some of these indicate a hidden determination to be followed through whatever may occur. Or the situation may resemble that of the woman who was shifted off from marrying the man she loved—who by a mother's trick, unknown to him at the time, was shifted off and eventually married some one else. Each must now make an ostensible success of an unwilled compromise. Actually mismated, a person must behave as if genuinely married. Not the slightest indication must be permitted to break through the surface. Yet the conflict is there, buried in a

disappointed heart which must never disclose itself for a moment.

More superficially, matters are glossed over by maintaining that "everybody does such things" as elicit love-affairs and most people "get by." All motivation being significant, one observes how people seek impossible release through mere pleasures of the senses, by joking, gaming, smoking and drinking, forgiving and forgetting; where, formerly, people leaned on the device that wrongs will be forgiven or sacrificially atoned for, as if expiation were unnecessary. The assumption seems to be that to "forgive and forget" means that nothing will remember. But the study of moral cases leads one to believe that forgiveness is usually as mythical as forgetting, that freedom depends on admission and understanding, repentance or change *by the person,* doctrinal absolution being utterly mythical. A deed, once done, can never be wiped out, any more than the Titanic disaster can be wiped off the pages of history. But *associations* with a deed can be changed, given a change in attitude and viewpoint.

A few people are ready for the most penetrative explanation one can give, supplemented by the best ethics. So one explains that every experience leaves its impress, every conflict yields its sub-surface results with their effects, hence that the solution for maladjustment is readjustment. If insight into causes is desired, one explains that internal conflicts come about because (1) we are ignorant of forces within our nature which might have been faced and understood had we been willing to learn the vital lessons of experience; (2) as physical beings, biologically part of nature, with all the instincts and urges of animal existence, with the glands of internal secretion, with our persistent sexual instinct, we are endeavoring to be *moral and spiritual* in full vigor, to ad-

vance from the animal plane into the completely human—without warring passions and their results—howbeit amid taboos and inhibitions galore; and (3) as spiritual beings, with the hope of immortality in us, with great possibilities of development, we habitually behave *as if* we were bodies only. This attitude involves an alienation from or an opposition to the spirit. The inner door is closed. The finer qualities of the soul are denied access. We behave as if we never meant to be Christians, never heard of the soul, the spirit, the life after death. Hence there is tension between the externalizing consciousness and the inner self. The externalized selfhood is struggling to be absolute master, while the inward one is striving to be free, that fullness of life may be attained. There is a struggle to serve two masters and this cannot be done—not at the same time. The sufferer identifies himself with one factor or the other, and is unable to control its opponent. And the situation is virtually the same even in people who, abandoning theology and religion (ostensibly, as in Russia), cease to believe in immortality, the soul or spirit, and find themselves adrift on a sea of relativity without a sail or rudder.

Granted what Ernest Jones calls a "defect in assimilation," the unassimilated phase of activity tends to take up an independent existence; as in Russia religion was relegated to the dead past as "the opiate of the people," a few churches were left for people over thirty-five to worship in if they wanted to, their futile religious hopes being left to die with their generation. Meanwhile, on the assumption that the conditioning of childhood and youth (to the age of eighteen) is absolute, the assumption was that religion would never live to trouble the state again. Meanwhile, by the usual "irony of fate" the unassimilated despotism and cruelty of the

czarist régime lived on in the guise of a reign of terror inflicted on those who rebelled. Ostensibly, there was communism—for the good of all, the ironclad rule of the few having come to an end once for all. Actually, there was the same situation one finds in individuals who have not yet reckoned with their rages, who still put force where understanding should rule.

In other terms, man as biological, self-protective, ego-driven, finds himself over against situations in which self-love meets essentially social forces. From the first he was essentially social. He might have been reared for coöperation. He will find real satisfaction only so far as he becomes a contributing member of society, as an organ functioning according to ability by division of labor. One voice calls him to coöperate with his fellows, whatever his upbringing. Another voice entices him to regard himself first in all things, urges him to override his fellows. Life is trying to train him for social coöperation at the same time his ego-drive is awakening him into fuller self-assertion. The conditioning to which he was subjected in his formative years may have been as incisive as that which is being tried out in Russia on a great scale. How far can conflicts be resolved by imposing conditions from the outside? To what extent may we safely act as if the ideal side of our nature did not exist?

CHAPTER IX

SECONDARY FACTORS

IN studying conflicts in the light of their origin, we have in mind the major opportunities for reëducation: increasing self-knowledge with respect to hidden processes, especially in the emotions; self-mastery, efficiency of will, greater independence; more freedom of expression, the recovery of frankness or sincerity, if lost; increasing control over associational processes of thought, mental imagery, moods, creativity; self-confidence through recognition of abilities, the development of insight, systematic use of the understanding; and more integration achieved through knowledge of dualities, and the realization that such unity is an achievement, not a mere gift or unfoldment. The first great step is quickened by the discovery of one or more of the chief causes of conflict, with the accompanying release of emotion. The second begins with the realization that one can start anew, reconstituting one's outlook on life.

Temporarily, an internal conflict may assume a new form while this discovery of its causes is in process. In some people there is unintentional resistance to the consultant's whole effort to bring release, despite a strong desire for freedom. Unaware of the genesis of a phobia or fixation, for example, what a person is indeed aware of is the more recent sense of defeat, confusion or depression associated with every effort to throw off the obsession. Unwittingly, there is a struggle to keep hidden precisely those matters which must

be brought to consciousness. Again, a person may tacitly admit that he has evaded the issues, met them with fear instead of courage, or denied them as far as possible; but he may unknowingly cling to the whole associated series of relations, as if it would be a disgrace to the ego to yield them up for inspection. Unintentionally, there is an effort to hold fast even to the repression, especially in cases where private motives are involved, such as chagrin or disappointment. The resistance, whatever its nature or source, must of course be overcome before there can be an opening of the floodgates of emotion; it may be baffling and may require prolonged analysis. Yet there is always a way to meet the difficulty by considering what reaction is desirable and how best to evoke it by practicing non-resistance.

An experience involving a terrible disappointment and nervous shock over an early marriage may result in a persistently concealed hatred of the other sex, thus in an attitude of bitterness which fosters an habitual emotional trend. Years afterward, this woman may marry a man who has been married before and has had minor affairs outside of wedlock. Motives of suspicion may arise on the idea that the second husband is unfaithful, the first one (therefore mankind) having been wholly so. Appearances may seem to sustain this suspicion. On analysis Mrs. T., as we will call her, may stoutly resist the idea that the revolt of years ago has been so perpetuated as to generate a projection of infidelity upon her husband. The suspicion proves to be baseless, and the whole matter could be quickly cleared away if Mrs. T. would pause long enough in her rapid talk to gain calmness, asking herself how she became inwardly disturbed. Indirectly, she must be led to a different viewpoint, from which she will eventually see her past in another light, will-

ing to take the matter home to herself, facing the hold-over from her past. The procedure is much the same in case of an early assault which affected the whole emotional life, involving fear of men, timidity, hatred, frigidity, or hysteria, each phase of the suppressed condition entailing a resistance which must be overcome.

Assigning to the self, in its conscious stand against an unwelcome experience or a reprehensible person, whatever causes originated above the threshold; and to the sub-surface processes whatever causes are plainly unwitting, due to repressions and associations in the subconscious, we are prepared to sketch in the secondary relationships and complete the picture with reference to the trend which has been paramount, as in case of projected infidelity. In many cases there are at least three groups of components: (1) the instinctive or emotional energies, self-protective, social, tending toward a satisfying or complete life according to nature's patterns but more or less thwarted or in-driven; (2) the acquired patterns, restraints, inhibitions, due to conventional discipline, ready at hand for purposes of rebellion, suppression, endopsychic struggles likely to be intensified in case of an unwelcome experience, injury, or shock; and (3) the modes of adaptation, romancing, retreat, evasion, or compensation by which the ego has met vicissitudes from childhood through youth into maturity. The patterns that are drilled into young people are partly doctrinal, as in stereotypes regarding right and wrong; and partly restrictive with reference to the emotions, appropriate or objectionable. Hence these patterns are admirably adapted to trouble-making in adult life. Excessive inhibitions are particularly unfortunate when clamped upon the biological urges that have to do with love and sex. Granted too much conformity, the perturbed person may

acquire any one of dozens of modes of self-centeredness—reclusiveness, assertion, submission, pride, artificiality, vanity, egotism, self-importance, self-pity—by taking himself (as conditioned) and his woes too seriously. Thus the individual may acquire an art of failure.

A typical trouble begins with a disturbance which the participant probably does not understand and to which he reacts blindly, struggling to meet the pain it brings. Whatever attitude he adopts or allows himself to slump into may become a habit. Grouped within its pattern are energies, emotional associates, and images combining to produce later results, perhaps a complex. What the individual is aware of is the resultant tension, irritation, or discord from which he tries to escape by seeking to remove the effects or symptoms. He is not self-critically aware of any effort to push the conflict wholly out of mind, although this is what he may actually do. Or, seeking medical aid for some of his bodily symptoms, he may describe these matters only, not mentioning his endo-psychic struggle. Possibly he tries to let himself down out of his tensions, worries, and strains by smoking and drinking, diverting his attention by a round of pleasures, so-called.

While the initiating shock may have occurred without the slightest voluntary participation, as in tribulations due to domestic broils witnessed in childhood, a sudden fright due to an accident, an emotional or nervous disturbance attributable to a purely external cause, the impressions resulting from it are no less effective, the subconscious effects are no less persistent. Something is done, for better or worse. A repression may ensue, unwittingly, from a disturbing experience which a person inadvertently enters into to the full. One shock or impression may become associated with another,

living on in the subconscious and brought into action years afterward. Retrospective analysis brings out these subtle affiliations.

The effects of a shock in childhood are exemplified by the case of Miss W. L., twenty-eight, a clerk in a business office, with restricted social contacts, whose major trouble when she came for analysis was a speech-defect, accompanied by shyness toward men, timidity and inferiority, and lack of confidence in all social relations. The outstanding memory of her childhood proved to be her father's harsh treatment. Habitually impulsive, often given to violent rages, in a fit of anger he once seized her by the hair of her head, when she was only four years old, and dragged her upstairs. Miss L. always found it difficult to please him, "everything was wrong," she said; and there was no resource save to retreat into herself, finding what compensation she could in the realm of the imagination. Her mother, little interested in the home, was away teaching music during the day; so her father brought her up, or tried to do so. The shock at four was obviously the primary cause of her speech-defect, although it was intensified by her reclusiveness, added to by years of emotional reaction against her father. The retreat from reality was still further increased by adverse conditions at school, and the unfriendly reactions of schoolmates who tauntingly called attention to her defect. In-driven still more in early youth, wholly uninformed of the emotional changes she was undergoing, Miss L. found what compensations she could in her love of nature, and later among old women and children. Never at ease with men, her love-nature remained mostly undeveloped, her friendships few, her ambitions and desires unrealized. Men, to her, represented power; so she retreated from them, troubled by acute self-consciousness, beset by

higher standards. It had never dawned on her that her speech-defect (accepted as hereditary because her father stammered) was due to maltreatment and its results on the nervous system and the emotions. Given this clue, a great weight fell from her, a life of constructive thinking opened before her as a possibility, by the readjustment of her attitude, by victory over inferiority and the results of adverse conditioning which began with the nervous shock, her speech-defect being a symptom only.

Some people can more quickly grasp the explanation of their troubles, if they first see the part played by secondary factors like inner tension, inertia, nervous fatigue. Others begin to understand these factors when they take the central difficulty home to themselves, realizing why they were under tension, how they might have avoided an attitude of opposition against the tide of life by coöperating with nature from within, pausing for relaxation and rest.

Thus inner friction comes to be regarded as a prominent symptom of disturbances which one is eager to avoid in the future. It is partly nervous; partly a matter of attitude, re-resistance, rebellious moods, adverse dispositions. In its nervous phase friction is sometimes due to excessive fatigue or some other form of excess such as emotional suppression, a monotonous existence in one environment where people are disagreeable or peculiar. Mentally speaking, friction arises through dislike, anger, jealousy, rivalry, queerness in sheer individualism or a non-coöperative attitude towards one's co-workers. It may also involve pessimism, bitterness, hatred, thus an attitude of fault-finding allied with irritability; or a tendency to dominate, to intrude into social groups. Hence it is often a symptom of conflicting types, standing apart in

misunderstanding but failing to discern the sources of discord. The cantankerous individual, at odds with the world, is one who not only throws out trouble-making gestures but whose social frictions react on his own nervous substance. Yet while friction is a symptom of incompatibility in some cases, in others it is a sign that people who inherently belong together are being drawn into more intimate harmony or mutual freedom.

In a state of free activity we utilize our energies almost to the full, in work or play. But when the flow of energy is checked there is not only inhibition but accumulation, thus an inner tension which increases with the restraint. Tension, leading to marked discomfort, brings also an almost incessant effort to find release, until a person may have an impulse to throw things about or an impulse to injure some one. Uninhibited, each of us has a natural way of freeing the system. Pent-up, some of us eventually become victims of a fixation. Worry, intensified by moods of depression so that it becomes circular, is accompanied not only by the friction of nervous wear-and-tear but by an intermittent tension. Unreduced fear is also a cause. All the more violent emotions bring a heightened activity in their train, with a tension that persists until the bitterness, jealousy, rivalry, or anger finds vent either in its own modes or in substitute behavior. Ecstasy brings either satiety or tensional fatigue. What is popularly known as nervous tension often accompanies both fatigue and the excitations produced by stimulants put into the system to try to ward off the unpleasant features of fatigue and illness. An emotional disturbance is sometimes imposed upon the general nervous tension which is an underlying accompaniment of daily life. Each element of the ten-

sion might have been reduced had one known when and how to moderate one's pace, pausing to study the situation to see what is the origin of the tensional strain.

Impatience is a mode of frictional tension which vents itself on other people; while implying moods, dispositions, kinks, or alleged grounds for being rightfully annoyed. It may indicate a conflict not in the least degree understood, or said to be "just nerves." Akin to egotism or asserted superiority, it likes to relieve itself by assailing subordinates who cannot return this mood in kind. Or, it is due to concealed irritability, organic weakness, a nervous disorder that has never been properly diagnosed, or an allied trend never brought under control. More frequently it is a mode of relieving on the surface a struggle in the emotional depths in an individual who has no outlet for his rages, whose tender emotion is withheld, who has never faced his fears, or has failed to interpret his trend toward self-assertion. So there may be a covert effort to dominate, with irritability when underlings do not move quickly enough or when they are inefficient, stupid, or bungling. Thus intense self-interest may be at work, obtrusive aristocracy, intolerance, intellectual pride, and allied motives springing from self-love. The intention to rule may be admittedly conscious, half-concealed, or mostly covert. The victim of impatience has not yet learned the lesson of individual differences and diversity of function, each type being needed in its place. Nor has he learned to look to himself. In the home, adults are often condemned for impatience which is a mere symptom of organic weakness or disability.

While it is merely a symptom, to trace impatience to its dispositional sources is to gain a clue to the more central difficulty. Here is Miss Brown, distinctly executive, efficient

in planning work in an institution, choosing personnel, seeking time-saving devices. Quick in taking opportunities, she expects more efficiency than she finds; hence she is often domineering, repressive in her relationship with underlings, severe with both clerks and associates. She sustains her impatience by demanding over-much of others and of herself, as if no failure should ever occur. Nervousness, in turn, impels her to undertake more in a day (under pressure) than she can carry out; the result is fatigue inflicted on others by complaints and coerciveness, as if she could compel them to adopt her pace, suddenly acquiring her exceptional skill. Unaware that she exacts perfection, she can be helped by first directing attention to matters that are more central than her impatience, with a view to moderation without self-coercion, without excessive use of force, thus without tension or inner friction.

D. B. is refined and gentle in disposition, optimistic, with high standards, quick to serve, giving himself, his time, his forces. But his ideals are so high that he underestimates his attainments, becomes depressed, drops down into his physical symptoms and ends by being impatient. He is not grouchy; he never tries to rule others. Not knowing that he adheres too intensely to his patterns, the effect of his self-condemnation must be gradually explained to him. He may be shown how to retain his fine sensibilities without being irritated by children, by the music he dislikes, by people who try to influence him unduly. Nobody should ever urge him. He needs to adapt his pace to present possibilities, encouraged by small attainments; to be advised to sleep more, find a better form of recreation, with more social interchange, accompanied by willingness to live and let live even in an ultra-modern world where ideals and values are forgotten. Thus he can be led

into a new contentment: with bettered things as they are coming to be.

Fatigue is easily confused with inertia or laziness which could be overcome by effort (utilizing new imagery), with ennui due to excessive pleasure-seeking and self-gratification, because through over-sophistication one is bored. Some people have never learned to discriminate between states indicating that the organism should be aroused and states calling for rest. Aside from sheer weariness due to physical work, fatigue often means dissatisfaction with social conditions, difficult adjustment to a surly departmental head, or forced adaptation to a job for which one is ill-fitted. Unrest and distraction of mind are often intensely "wearing" in their effect upon the nervous system. Inclined by nature to energize to the full, we find ourselves leading a compromise existence, losing energy in friction, in rebellion against dull routine or the monotony of over-specialization. Ill-adjusted in attitude, we exhaust some of our energies in going against conditions within and without, while failing to study into them to see how the attitude may be changed.

The notion is still current that a nervous breakdown is due to overwork, the remedy being a prolonged period of mere rest. In truth, more depends on the way work is done, on the nervousness, inner friction, tension, coercion, pressure, stress and strain attendant upon it. Brain-fag is supposedly due to brain-work, as if such work were necessarily exhausting. But the great brain-workers of the world do not find it so. All work is in a sense brain-work, coercively or freely done, foolishly or wisely continued; well-planned or done at random. Disorder in any kind of work involves loss of force. We have energy enough. We are always using it. Friction is work, so is tension, impatience, rebellion; the ef-

fort to enjoy a holiday we do not like, a picnic that is exhausting—after all the labor of putting up the lunch, getting the children ready, working over the car, and making the children "behave" as if everybody were having a good time. Anxiety taken to bed is work; so are fears, problems, daydreams involving an inner conflict, conflict being work par excellence. Failing to relax, we complain because we awaken in the morning unrefreshed. Or the system may have been over-stimulated by tea, coffee or other drinks, so that one does not know the actual status, ignorant of rest and the nature of work, unaware of tensions and fatigues in the light of their causes.

By contrast, one calls attention to the conditions under which a person feels least fatigue: in doing creative work like writing, painting, investigating in a laboratory, singing at ease and in freedom, playing a musical instrument that is a delight, public speaking by individuals fitted for it, or teaching on the part of real teachers. One may be actually refreshed, not weary at all, after working hours and hours at an occupation which one likes. Some people rest while they work, rest standing, maintaining a leisurely pace like that of the experienced mountaineer. In the absence of nervous haste and coercion, inner tension or conflict, work is a joy. Work is activity, expression as spontaneous response; but inhibition or repression involves fatigue.

Using the term in its popular sense, nervousness may be described as a restlessly disturbed state in which one is more or less impatient, intense, irritable or excited. In addition to the trouble one is worrying about, the ground for fear or the conscious conflict, there is likely to be an inner wear-and-tear, a vicious circle or intensive process known only through its effects. The victim simply knows he cannot stop worry-

ing, cannot be inwardly still. Thus one may be apprehensive about a venture in process; this fear-producing train of thought may drive the mind on incessantly, and nervousness may mostly fill the horizon. When nervously intense one is keyed up to the situation, straining to endure it or accomplish one's task. When nervously excited a person's state of mind and body is more emotional, more subject to sudden impulses, as if one were likely to lose control. Thus the nervous state involves an instability which increases by what the mind dwells on.

A person who is insincere, trying to maintain a certain external appearance by way of self-defense, may be mentally very unstable, hence nervously apprehensive lest his real motives become known. If we allow a social situation or difficulty to "get on our nerves" or "get inside of us," it is obvious that we have permitted ourselves to dwell upon it too intently, too long at a time, as though we were responsible beyond all reason and should settle it before it can be settled.

Nervousness then is frequently due to excess, for example in undertaking too many matters at once, when anxious, without sufficient rest. Hence a person may become enveloped in processes, without perspective, submerged by conditions, swept along by events. In other words, nervousness is not due to one cause only and is not undone by removing a single cause. Any assignable cause such as worry, fatigue, fear, tension, excitement, excessive speed, combines with others according to the disposition and habits of the individual. Some allow worries, tensions and other excesses to accumulate until nervousness is a prime result. Its manifestations are not confined to the so-called nervous temperament. Nervous-

ness does not necessarily involve a neurosis. It is a symptom and may be transitory or incidental.

It was said of an exceedingly nervous woman of forty-five that very many times in her early years she did three days' work in one, and was then compelled to rest three or more days to overcome this excess. When at the age of fifty-five she passed through a prolonged illness her reaction was not properly speaking a nervous breakdown. She did not suffer from nervous exhaustion. She had an overplus of nervous energy rather than a deficiency. But she had habitually refused to use her energies wisely. Excess in nervous activity was one of several causes of her illness. She was also highly emotional, unstable in her moods, sometimes ecstatic in her pleasures, highly impulsive in showing her likes and dislikes. When participating in a social function which she especially enjoyed she threw herself into it with such emotional fervor that a day of nervous fatigue followed, during which she lay in bed, attributing her illness to anything rather than to her own excesses. Furthermore, she worried over her children, her finances, her future, the past in which she had made mistakes which she would not effectively admit. Indeed, her nervousness, as in so many cases, was one manifestation of an emotional failure in adjustment to life which dated from early adolescence, when she became over-ambitious in school and suffered from nervous emotionalism not counteracted by intellectual stability. The nervous phenomena of her life were not, in short, due to any single period, but to a complexity of mental processes making for excess, emotional disturbances of self-condemnation and self-pity, impetuosity, worry, intense identification with the interests of her favorites, combined with a habit of rushing while she worked and

an exceptionally strong ego-drive which sometimes involved intense self-centeredness. There was also a certain blindness which kept her from realizing that her nervousness was a result of the way she lived. It is also noteworthy that her nervous manifestations were never due to organic disease of any sort, for she had a sound constitution, always diagnosed favorably by physicians. She was nervous because imperfectly adjusted to her mental and social life, unable to utilize her enormous energy so as to avoid exciting emotionalism. Her case is typical of many in which the sources of nervousness are complex. It shows that the causes are to be sought by penetrating to the core of the customary modes of behavior, each of which needs to be retrained.

When superficial or transitory, nervousness is often allied with unpleasant self-consciousness, associated with negative imagery concerning some impending event like a public appearance that is anticipated with dread. A change may be brought about in such a case by adopting a different mental attitude with reference to one's abilities and the cultivation of positive imagery in anticipating success, *never failure;* in thinking of the end to be achieved, never of the mere process; not of self, but of the service to be rendered.

Nervousness as a habit of rushing when walking, writing, speaking, eating, working, can be overcome by offsetting this habit through the cultivation of moderation in performing this particular activity. To walk or write slowly, for example while putting the mind upon each motion until that act is conquered, is to slacken speed within the body, to begin to acquire a center of repose or inner control. There is need of coördination between the requisite bodily strength and the desire to attain skill with due regard for moderation. It is useless to try to dominate by self-assertion or strenuous-

ness where one is not yet able to surpass others by real efficiency. The ambition of the ego should keep pace with poise or balance.

Nervousness sometimes accompanies internal conflict in introverted persons, in the strife between phantasy-dreaming, creative imagination seeking a satisfactory outlet, self-centeredness, altruism, æsthetic emotion, and the longing for objectivity. In such cases nervousness usually begins in childhood in a shock or in adolescence in a vice which eventually involves day-dreaming. The nervousness is then merely a symptom of the vicious circle of inward-turning activities due in part to a particular experience involving repression, which in turn involves self-concealment and egocentricity, increasing in turn the tribulation over the special experience and so adding to the nervousness. The symptom may also imply habitual self-condemnation masquerading as aristocracy, conventionality, or superiority. Again, it may be connected with intense awareness of bodily feelings, or acute sentimentality, thus with painful self-consciousness calling for an outlet in a gratifying vocation of some sort. Granted objectivity through manual work, a concrete or practical social life, the nervousness will disappear as rapidly as the ego finds satisfaction in this larger life.

Sometimes weakness is due to bodily conditions which can be overcome by development and control, followed by a changed mental attitude or increased confidence. But weakness is apt to involve nervous sensitivity, lack of courage in tracing matters to their sources; thus evasiveness, submissiveness, undue receptivity. If there has been confusion of atmospheres in social life, because the receptive side of a person's nature has not been understood, the resource is to determine the unguarded region, the door left open indiscriminately, that

strength may be substituted for the particular weakness. The hen-pecked husband has retreated so many times that his submissiveness has become a habit, he is always subject to his own submissiveness while blaming his wife for ruling him. So too a weakened wife yields by habit, unaware of her participation until suffering the effects. He who yields to temptation as if it were external steadily pushes aside the fact that he is compromising with his own self. Emerson writes, "No man can come near me but through my act." He who is weak in attitude begins his retraining by ceasing to blame others. He who is strong coördinates his various activities, integrates his energies in pursuit of a goal. Weakness is relative disjunction. Strength is union of activities which were on the verge of dissociation.

Neurosis is intimately allied with the factors we have been considering and with those to be taken up in the three following discussions. Many who come for analysis have been diagnosed by the experts. In contrast with the notion that people of a neurasthenic type are defective, degenerate, unstable, or inferior in constitution, or organically impaired, it is a notable fact that persons who are sound in moral character and in nervous constitution may suffer from a nervous disorder if under exceptional strain, as in the World War.[1] Hence a person may often be reassured at once; one will then proceed with the study of the retarding neurotic conflict, introversional trend, or relative dissociation of the extravert who is under unusual tension. Affiliated with the neurotic disturbance may be an anxiety or compulsion-fixation comparable to the outbursts of moral reform to which some people are subject when they start out to remake

[1] See McDougall, *Outline of Abnormal Psychology*, p. 2, foll.

the world. Or there may be a delusion concerning "luck" as always adverse: "the stars are always against me," "an honest man doesn't get his due in the world," "everybody is against me," "nobody loves me," "there's no use trying." There may indeed be an apparently well-grounded belief concerning a sense of injury, of unrecognized merits; hence an opportunity for reëstablishing confidence as part of the cure.

Hadfield conveniently distinguishes four neurotic types: (1) the person who is suffering from "symptoms of anxiety, tremor, sweating, distress of mind, and terrifying dreams," usually classified as "anxiety neurosis." [1] (2) The second type, "always tired," also sleeps profoundly, although "without refreshment, and gets up in the morning more tired than he went to bed," described by most writers as the "neurasthenic type." (3) The type classified under "conversion-hysteria" "suffers from paralysis, blindness, headaches, or pain in the back, localized bodily symptoms." (4) The so-called "psychasthenia" or "anxiety-hysteria" type is the one that suffers from special fears and obsessions, such as the fear of crowds.[2] In all these cases the hypothesis of the unconscious, with its complexes and groups of complexes, is available in high degree. Thus in the neurasthenic type, according to Hadfield, the complex is "deeply and effectively repressed, so deeply that there is no expression in consciousness of the repressed fear, sexual desire, or ambition. . . . The neurasthenic is tired because he spends all his energy in keeping down or repressing the instinctive forces within him." But in an anxiety neurosis, as any one learns by ex-

[1] See, also, E. Jones, *Papers on Psychoanalysis*, ed. of 1918, p. 474; Morgan, *The Psychology of Abnormal People*, 1928, p. 244, foll.

[2] Hadfield, *op. cit.*, p. 34.

perience in meeting such cases, the complex is nearer the surface, the contest being that of the self in contrast with the alleged danger or difficulty with which a person is contending "at close quarters."

CHAPTER X

MORAL PROBLEMS

MORAL issues penetrate all aspects of human life and the deepest conflicts are essentially moral. Yet these become problems to lay before the friendly counselor for guidance when they are akin to sickness, and the state of a person's health is usually more imperative. A time for confession may come in its own way, thus an opportunity for considering the attitude toward sin, conscience, responsibility. But prior to the disclosure of a person's consciousness on such matters as evil, sin, vice, comes his more general story concerning what was done to him in childhood, where puberty found him, how he passed through early youth, and with respect to marks left upon him which he does not understand. Moreover, moral matters are so closely identified with the intimacies of sex that certain reserves must yield before such an issue as temptation or vice can be brought to the fore.

To deal with moral issues adequately is to be free both from condemnatory creeds of the past and minimizing psychologists who fondly believe that psychology is a substitute for ethics and religion. Equipped with an ethical philosophy, the counselor regards psychology as at best descriptive, never normative; an aid or means, never an end. He refuses to judge the normal by perversions of any sort, least of all those of sex; to judge what is right by what is done, or to gloss over vicious habits by trivial references to the moral idealism

of the past. It is once more a question of knowing the individual, what his upbringing has been, his bondage to habits and patterns, but also his allegiance to ideals. Standing where he does to-day he needs new orientation in line with higher urges to which he has been unable to respond as he should. What is crucial for him in his present judgments about himself and other people, will be significant in aiding his re-education. He will naturally expect clear thinking on the part of his counselor—not a slurring of issues, as if right and wrong were only matters of taste or convention. Moral problems are matters of adjustment within and without the personality as a whole, since the central urge is for fullness of life and as we are not merely biological creatures.

Many sufferers from the consequences of inflicting cruelty on people, of thieving, lying; of alcoholism, sexual perversions, and drugs; and of a so-called uncontrollable temper, chronic irritability, and allied dispositions have already been condemned, if not as sinners then as victims of habits beyond reach. Sin of course is a mere generalization, condemnation an excuse for failing to understand. The assumption used to be that the sinner knew better and could have avoided his sin. Then it was said that "to know all is to forgive all." The advice of our age is, "Oh, forget it." Meanwhile the wisdom of the age is intelligent penetration of the causes, apart from either blame or the usual sympathy; namely knowledge of the personal context in the instincts, emotions, patterns, conflicts out of which perversions have been developed. Since there is no tainted instinct, desire, or faculty, as such, not even the will, it is no longer a question of the structure of human nature. There are always the factual status and the value-judgments to be considered; also the

conditioned phase of the self, as in case of the slum-child, or the child who was reared amidst domestic broils.

It has become customary in some circles to make light of vices, on the ground that the only harm done is in the consciousness of the person judging himself guilty of wrong-doing. Some people like to condone vices in which they themselves have indulged as "pleasures" only. We like to believe others have lapsed as much as we. Or we assume that one vice is allowable, as in gambling within the bounds of polite society. Vices are matters of "taste," so it is said, especially in smoking and drinking in moderation. People who make this excuse refuse to consider the effect of their vices on other people, or the results in their own organism. Matters of personal preference having been confused with vices, people readily conclude that there is no such state as sin—all customs being relative to the age in which they appear. With the dropping away of moral distinctions, it is a mere matter of such conflicts as one may choose to admit to a psychologist.

There is a vicious circle of inferences and confusions herein involved. Beginning with foods and soft drinks, matters of "taste" easily change to cigarette-smoking, which may be merely a habit for relaxation or pleasure, but is likely to become a device for trying to relieve tension. The moderate habit readily becomes immoderate, with less regard for other people, less courtesy, more self-gratification, in drinking, it may be, or in other sensuous ways. The circle of easy indulgences once begun, it readily increases in scope and affiliations until taste has given way to vice. Of course no addict would admit that any of these factors of excess is harmful. Actual injury is always difficult to prove, and it is

gratifying to consider one group of findings only, those favoring what one wants to do. Self-defensively, we try to isolate this or that "taste" to show that it is harmless; whereas it belongs with a group which we choose to ignore, selecting one cause at a time instead of regarding the factors of vice-making in their actual context. No self-assertive smoker, assuming that everybody smokes, or soon will, would be willing to examine the reasons for his vociferous taste or the excuses by which he smoothes over the disturbances which he does not elect to consider. It would be difficult to prove that the beginnings of one of the customary modes of intensifying the circular activity (masturbation) are harmful to the nervous system, thus to health; and if the first stage be relatively harmless, it is a simple matter to ignore all the others. But it would be equally difficult for the justifiers to show that the only harm is a matter of attitude on the part of the person who adjudges himself a sinner. So much attention has recently been given to the alleged sinner's "consciousness" with respect to this vice that its effect on the system has been neglected. Isolated for condoning purposes (because a professional person does not wish to be too hard on a client), self-abuse has been minimized without examination of the individual history in which it has played a prominent part among other causes of nervous disorder.

The generality which once made the "sense of sin" central in doctrine, is as far from the point as the so-called Puritanism by which the prudishness of Mid-Victorians has been masked by recent writers. Because repression has been proved baneful by the analysts, the moral seems to be: "expression" all along the line, without comment or regret, and so without any effort to trace all the causes of conflict. Yet very much

depends on our theory of the biological urges (libido, sex). Were man merely a behaving organism, there would of course be no reason for considering the sublimation of energies which are finding expression in vice, or for seeking successful modes of self-control for those that have failed through excessive inhibition.

None of the bodily or nervous consequences of vice can be dismissed if we are really concerned to learn why and how a person has broken down in health, all modes of bluffing off the effects having come to naught. From the first, it is a question of the inner motivation by which vice in others is leveled off into pleasure in one's self, bondage in others being a question of doing as one likes: it is said to be merely a "private matter" anyway, even in case of retaining a mistress as the conventional solution. We like to believe others have compromised in the same way, as little inclined to face moral issues as we are. The first mild venture having been covered over, nobody save an expert in introspection could tell when pleasure ran into vice and vice into sin, any more than habitual drinkers could tell just how they feel, save that the craving for drink is intermittently unconquerable.

Yet some people are primed to meet these problems long before temptations to vice exert their spell. Hence they have kept moral issues intact, retaining their pristine awareness of sense-perception and feeling-tones. They have done this by refusing to put any substance or liquid into the body which might induce a state of confusion such that bodily conditions and mental states could no longer be distinguished. They have refused to indulge in any excess which, once a matter of habit, will certainly obscure the horizon of normal processes. Given an organism cloyed by sensuous excesses, then clogged with drugs to drive out these excesses, there will no

longer be even a vestige of discrimination. Neither sense-processes nor feelings (pleasure-pain, feeling-tones) can be rightly interpreted. Nor will a person know by experience what an urge or desire is, what inner control is or what it can accomplish.

Unwittingly lapsing into conditions which in their initial stages are relatively harmless, people as unwittingly prepare for the transition to experiences that will presently be beyond control. Vice has its beginnings in ignorance rather than in "innocence." Incentives to pleasure are seldom understood. One reason is found in the fact that so many people, without inquiry, accept the assumption so widely prevalent in many quarters that pleasure is the only object of desire. This assumption tacitly leads to the conclusion that pleasure is therefore the only "good," which in turn means just my good as an individual actuated by sensuous desires. Excess in pleasure-seeking is not deemed unfortunate until we reach a traffic-jam in the system. Moreover, the inferences are subtle and inter-connecting because there is at least a minimum of goodness mixed up with most everything adjudged "bad" or "evil." Wrong-doing makes its appearance cumulatively, when a line of behavior reaches a point where harm to the organism and to other people is involved; the discovery is usually retrospective, and it is difficult to determine just where vice began, just when injury to others entered into the complexity. If our consciousness were not limited by patterns, or temporized by slurring confusions current in the social atmosphere around us, the awakening of inner disapproval might be a sure guide.

We face the fact, then, that the non-moral activities of yesterday, all on the same level, as if all urges or impulses were equally good, are to-day divided into lower and higher,

with moral judgments coming into view, and by contrast incentives and deeds classified as "immoral," with a sense of right and wrong, a difference between pleasure and vice. Many difficulties are due to the fact that we fail to distinguish between (1) bodily promptings, manifesting the instincts, notably the sexual instinct, each of which is good in its place; (2) stirrings and confusions due to changes which begin at puberty, with new physiological phenomena, new interest in the body, and new interest in the other sex; (3) an emotional awakening implying more intense bodily feelings in one direction and responses due to love in another; and (4) secretions associated with this awakening which might easily be misunderstood, confused with pleasure or identified with wrong-doing. In other words, symptoms of increasing maturity, looking forward to marriage in response to the mating instinct (allied with love), may be confused with essentially immature consciousness concerning the changes in process. Granted new stirrings and tensions, with accidental discoveries entailing stimulation of the genitals, it is easy indeed to acquire a new incentive to pleasure as a way of relieving tension. The moderate indulgence of the first stage may blend with the immoderate one when indulgence becomes a habit. Moreover, the influence of persons in whom habit has become vice is often highly detrimental.

Granted the stage in which the habit is sufficiently strong to find its contrast in the awakenings of conscience, one distinguishes several elements of the situation, in helping young people out of their impasse. The effect on the organism, especially the nervous system, with possible consequences relating to marriage and health in the ensuing years, is an important consideration by itself. Then there is the emotional effect, a sense of shame or guilt, it may be, or a suppressed

fear which has kept a person from seeking adult advice. Again, there is the influence of mental imagery, with the need for enlisting creativity, thus imagination, in a productive direction: away from day-dreaming, away from self-centeredness, thus the avoidance of introversion, narcissism, and other trends likely to involve fixation on bodily feelings. Still further, there is the question of love for people of one's own sex, implying friendship when normal, but lapsing into homosexuality, thus easily affiliated with vice, when confused with sexual perversion, and so with the abnormal. Given knowledge of local irritation and heat, thus of bodily discomfort and nervous tension, these matters can be kept apart from both pleasure and patterns associated with sex. The resource is not indulgence, thus vice, and thus confusion, as some tacitly aver; it is (1) physical exercise, bodily prudence; (2) sociability, with the development and expression of the emotions, especially tender emotion as other-regarding; and (3) the cultivation of the intellectual powers, with the fostering of concentration, control, integration, and productive thinking. Given, also, freedom from worry, enlarging upon matters that in themselves are incidental; the road is open to systematic work and a normal life in general. Wise thought on all these matters can be fostered without minimizing moral distinctions or unduly enlarging upon a situation which for the participant is an actual difficulty. The facts are one consideration, moral judgments another. A consultant must be much more than a psychologist to deal rightly with the latter. The confusions having been cleared away, it becomes a question of bettered use of habits, wiser identifications, and increasing use of productive imagery, together with an adjustment concerning

such matters as delayed marriage, with ideals in view, as greatly cherished incentives to freedom and purity.

Writers on sexual perversion chiefly emphasize the sexual instinct and allied emotions, interpreting love to be the equivalent of sex in its wider connotation. This is oftentimes less than half of the story. The sexual urge may not be particularly strong. What is strong is the effort to produce, accomplish, create. If a satisfactory interest has been found in the arts, literature or the sciences, so that life in the schools is really a preparation for life in the world, then the intellect is enlisted, imagination has an objective, will a focus. But if no major interest has been found—as in the overplus of young people in colleges who attend because it is conventional or to please their parents—then the young person's imagery readily slips off into the sphere of impure thoughts or sensuous day-dreaming. It is not sex as such that is impure; it is the imagery fostered by an in-turning mode of creative musing, whereas creativity should be extraverting and productive, not egocentric. It is the energy of personality that is misdirected, not merely that of sex.

The emotion of shame associated in some minds with sex is due to the pattern by which sexualism has been curbed, for example in the prude. It is a question of misjudgment inflicted upon this side of our nature, not of sexual emotion as such. Condemnation has been heaped upon us without enlightenment concerning the way through to the creative expression of personality. He who "looketh on a woman to lust after her" because of adultery in his heart has not understood himself. Some one has added the words, "with the intention to lust." People find their eyes lustfully turned who have no lustful intention. What is needed is understanding

of the unwitting desires which would be differently focused were there an adequate outlet for emotion-filled imagery. The allied activities take care of themselves when there is sufficient physical exercise, sport, recreation. Something also depends on the kind of imagery on which the mind dwells in the theater, when reading love-stories, and in social relationships. Some minds merely feed on what they witness in film-plays, contributing no standard. Quiescence readily invites erotic associations. Thus it is easy to drop to a sensuous level, and the imagery in question is the chief factor. To yield to day-dreaming of an erotic sort is more and more to enter a fictitious mental world, untrue to the inner self, under a sensuous spell. Phantasy is the most facile product of idleness. The mind is well-adapted to the production of sensuous imagery.

Weatherhead suggests that when impure thoughts flit in there are four rules to be observed.[1] One's activity should at once be given another occupation, a religious picture should be substituted for the unclean one, the mind should "break out at once into ejaculatory prayer," and "rigid discipline of the mind" ought to become one's practice. More important than these rules is regular activity absorbing enough to enlist the imagination, the emotions, and creative thought. To jump up and engage in vigorous work may be better than to pray. Rigid discipline should give place to satisfactory effort and training. When we know the type of person before us we can disclose the way to the upliftment of personality. Purer thoughts will follow.

A few people are still obsessed by the notion that they have committed the unpardonable sin, whatever that may be. This fixation is likely to be a hold-over from the ages when sin was deemed the central fact, the "conviction of sin" hav-

[1] L. D. Weatherhead, *Psychology in the Service of the Soul,* 1930, p. 180.

ing been stressed as cardinal in importance. The uncertainty whether or not one has sinned still persists, giving unrest to a perfectly innocuous soul; with possibly an equivalent uncertainty regarding temptations to vice to which a person did not yield. Whatever the inner history during early adolescence, tribulation remains lest one have sinned in such a way that sometime one may lose one's mind (a fear that haunts the mind in some cases where there is not the slightest reason for anticipating insanity). It is not a matter of a person's past but rather that of *present attitude* with its ramifications, the haunting suspicion eating its way into one's substance.

Taking the sufferer at his word (usually a woman), never making light of the situation as now envisaged, the outlook may be simplified by showing how the dogmas of the past survive only in patterns and the fears allied with these. Ascertaining the actual status of the person, one clears the ground of generalizations bringing in the whole history of mankind, as if man as such were "utterly indisposed . . . to all good and wholly inclined to all evil." One explains that sin as such is not hereditary, not even congenital; that predispositions attributable to adverse heredity *may* be fostered into vice or evil, even into crime. In any event there is no sinful element, faculty, force, or even urge as such: evil is evil when value-judgments are passed and in the light of consequences baneful to society. Vice is baneful within the organism of the given individual.

The actual self-judgments passed may yield a clue to the person's moral status with respect to himself, however many people may be involved in addition; in these pages we are limiting the matter to the endo-psychic situation. The individual is aware that his conduct has fallen short, that he was

not true to the best he knew. Why? How? Was it because of inertia or failure to make effort? Because he did not concentrate on his goal? Because of haste, waste, excess, impatience, worry, fear? Because of too much attention to processes? Through vagueness of ideals, of self-knowledge? Is there any sound reason for assuming that even in actual sin the inner life has become corrupted? If not, shall we say this man has sinned in externality only, under obscurity, unaware of the nature of self-love? In any event the present technique implies the Socratic conviction that ignorance is the major factor, not the will.

Obviously, one can hardly assist the "sinner" into clarification unless one distinguishes the self as constructive from the conditioning factors with which he has hitherto identified himself. The conviction *that nobody sins all through his nature* comes to some people as a great new truth, a revelation. The inner self being intact, always untainted, the way is open for utmost clarity in separating the ideal of to-day from the conditioning status of the past. Met as a brother, or welcomed as a sister, a person is ready to envisage the *true identity,* prepared to regard the past as thrown out so to speak upon a distant horizon, in a wholly objective way. Repenting (if religiously inclined), he no longer wills to indulge his old conditioned selfhood, no longer identifies himself with the obscurities of his vice (if any occurred) or with his sin, if he really sinned. Praying, if this is his habit, he will enlist prayer to greater advantage by thus sharply separating-off the self that prays. Interpreting the changes in process according to his beliefs, he will attach his own values to the process here described solely with reference to the technique. He has already changed the center of his equilibrium in favor of his ideal selfhood, or he would not have come frankly

confessing his conflict, asking to have a weight removed from his soul. The consultant, meeting him in utter sympathy, does not usurp any of the prerogatives of the priest, so far as confession is concerned; he does claim the right to clarify the issues, pointing out the specific lessons, never confusing right and wrong.

Confession is good so far as the individual comes out into the open who once kept the whole matter secret. The confession shows how the experience affected this individual consciously, to what extent he still adheres to doctrine; wherein he needs advice and encouragement, or the respects in which he does not yet clearly see the moral issues. In similar cases one has already noted the fact that self-abuse, for example, is a surrender of values, a compromise; that it involves abnormal self-feeling, thus morbid egocentricity or the beginning of introversion, with sensuous day-dreaming. Knowing the signs, one is prepared to understand this vice in relation to the disorders of a more complex case, such as Henry's, with his neurosis, his projections, and his pseudo-environment. In Henry's case the factor of consciousness or moral attitude was central to a complexity of issues.

So many criticisms of the prevalent emphasis on sex have come before us in recent years that most workers are on the alert to avoid undue emphasis on the sexual instinct, the libido, infantile anticipations of adolescence, and over-specialized concepts of nervous disorders confused with descriptions of actual cases. Referring to the alleged sexuality of infants, Paton suggests that the movements supposed to be autoerotic are probably due to "irritation" from metabolic changes in muscles or nerves or both.[1] Paton thinks the view that these movements are autoerotic applies about as well as

[1] S. Paton, *Human Behavior*, 1921, p. 262.

the notion that the clothes of the parent would fit the infant's body. The concept is derived from the study of adult existence. Many of the sexual traumata which have been assigned to infancy are "largely imaginative." Other critics have pointed out that sex-life is largely mental, that to dwell on it is to strengthen the urge. Trigant Burrow, once a Freudian, distinguishes between sexuality as it now exists and *sex* as "life in its deepest significance . . . the spontaneous expression of a natural hunger [whereas] *sexuality* is the personal coveting of momentary satisfaction . . . restless greed and obsessive self-seeking." [1]

Skillfully assimilating psychoanalysis without sacrificing ethical distinctions, Hadfield defines as sexual "that group of impulses whose natural end is reproduction," that is, its biological end.[2] The stimulation of the sexual organs, curiosity, kissing, and self-assertiveness are allied with or lead up to these impulses; while the perversions are exhibitionism, homosexuality, and self-abuse. Hadfield does not define sex in terms of sensuous gratification, but distinguishes the latter as the affective tone. The basic fact is that the sexual instinct "is charged with extraordinary power and primitive emotion." The sexual side of our nature being that which is most repressed, sexuality plays a leading part in the development of a vast number of the neuroses and phobias. To deal with the implied problems effectively is to discriminate the autoerotic stage characteristic of childhood, the exclusive love of one's own sex, the love of the opposite sex, the polyerotic tendencies of later adolescence, monogamous tendencies manifesting themselves in loyalty to and love for an ideal, monogamy as characteristic of adult life; also the impulses

[1] *The Social Basis of Consciousness*, 1927, p. 11.
[2] *Psychology and Morals*, p. 204.

which go to the making of the sexual instinct, self-display and the craving for admiration, self-assertion as a characteristic of the masterful male, coyness and submissiveness in woman, the creative impulse and the maternal instinct. On the background of this complexity, confusions having been avoided, it is possible, with Hadfield, to see the connection between masturbation and childhood's stage "when love is attached to ourselves, as autoeroticism": Hadfield has the courage to say that masturbation is "psychologically and morally morbid." Yet the exclusive love of one's own sex is a normal characteristic of puberty. If the natural impulse of the child to run about naked is repressed, exhibitionism may later result; indeed, the perverted exhibitionist may lack all normal sexual desire, merely wishing to expose himself.

Hadfield's excellent study suggests the possibility that each impulse might be understood and wisely directed. It would then be a question of enlisting curiosity, creativity, and the eligible emotions in general. We should be as far from overemphasis on sin in the one direction as from prudery in another. The counsel given to youth would then be explicitly ethical, in contrast with the present tendency to temporize. Important for a method of reëducation which is to be adequate is a distinction between love in its larger social meanings and values, and the physical passion, "eros," with which it has been so often identified.[1]

[1] Recommended for further reading: *The Mastery of Sex Through Psychology and Religion,* L. D. Weatherhead, 1932; *Married Love* and other works by Dr. Marie Stopes.

CHAPTER XI

FIXATIONS AND PHOBIAS

THE application of the technique to moral issues is similar to its use in banishing a fixation or phobia. Moral tribulations usually involve a fixed idea, if not a fixation in the technical sense, as one observes in case of ardent belief in the doctrine of sin. The idea in turn entails a fear, possibly a phobia. In a fixation on sin or sex, the phobia may become the central disorder. A person may be aware of absorption in the *idea* of sin, fearing consequences in the hereafter, without realizing why a fixation or phobia has come about. This idea may relate to a haunting memory referring to childhood, due to the paternally enforced dogmas in which the person was brought up. What is recalled is the lurid description of hell and the fright caused by it, not the doctrine as such, surely not the conditioning effect of the father's coercive insistence.

Here is a woman in middle life who has a notion that "something dreadful" is likely to happen, she cannot say what, that she may "go to pieces" or may injure somebody. Hence she believes it is "not safe" for her to go out alone. Analysis shows that there is no present basis for such a notion. Her health is good, her mind is keen; she is abundantly able to manage her own affairs. She is an able woman, has worked at several intellectual pursuits to advantage; and although unmarried she has adjusted herself rather better than the average to the vicissitudes which used to be called single blessedness. What has happened?

Her fixated fear arose in childhood when emotionally stirred by her father's enraged condemnation of a sinful deed recounted in the household, with his realistic descriptions of future torments, the terrible punishments meted out for sin. Thus began a fixation on sin, which became a fixed idea of her youth, although she lived an upright life and associated with upright people. With these notions she withdrew into self, anxiously dwelling upon her faults. No one seemed to understand her. When older, if her work did not measure up to an exacting standard, she was blamed. So she retreated still further into self. Accumulating negative imagery, underestimating herself, she intensified the habit of withdrawing from the world. At puberty she interpreted her emotional confusions by the doctrinal pattern which conditioned all her moral judgments.

In due time she found compensation in intellectual development, she became a religious liberal and wholly discarded her doctrinal pattern, save that its subtle effects remained, limiting her whole horizon, also restricting her emotions. Had she found freedom through marriage her habit of withdrawing from the world would have waned. But, unwittingly retaining her fear-pattern despite the fact that its content had wholly changed, her mind acquired new subject-matter in the guise of petty anxieties and little "borrowed troubles," which grew in magnitude with the decades. Yet not until the age of forty-five did these minor matters conjoin into the notion that some trouble was impending, amidst a mood or process which was intensified by the enforced idleness of this period. Analysis shows that her fixation is relatively simple. She is a perfectly harmless member of society. When the genesis of her fixation is explained to her, its associates vanish, she gains new confidence, and is ready to make a

fresh start, her feeling of insecurity having disappeared. In her case there is no fixation on sex and no hatred of men. She is not morbid, yet her disturbance had reached the point where it might have dropped into the abnormal had not this new impetus lifted her up with zeal to complete the process of readjustment unaided. The turning-point with her was the explanation of the patterned conditions by which her mental life had been restricted for nearly forty years. The analysis disclosed no single prevalent anxiety, none fixated on an external object or particular calamity which might ensue. But this is what one would expect in cases where there is merely a dread of "something," hence a recurrent feeling of insecurity.

Ernest Jones describes morbid or intense anxiety as a "curious admixture of dread, panic, terror, anguish, and apprehension." [1] Sometimes it takes the form of an indescribable dread, as if something terrible were impending. Again, it is linked with notions concerning moral scruples, fear of losing property; or it is associated with hypochondriac ideas, with agitated thought-processes, or with a combination of overexcitation and inhibition. Such anxiety may arise when bodily health is virtually perfect, with no evidence that the nervous centers are unduly excited. The occasions for outbursts of anxiety may be exceedingly trivial. The causes are discoverable, so Jones points out, following Freud, in biological rather than pathological conditions, in "an exaggerated manifestation of a normal biological instinctive activity," for example in case of inhibited sexual excitations which have been deflected from physical gratification so that they are expressed mentally. Repressed sexuality may be the cause, or the anxiety may be "a reaction against repressed

[1] *Papers on Psychoanalysis*, 1916, p. 159.

sexuality . . . a reaction derived from the instinct of fear." The desire having found no direct expression, a dread arises lest there should be an outburst of this buried desire. Hence Jones concludes that the anxiety protects the organism against those processes of which the person is afraid: *"morbid anxiety means unsatisfied love."* [1] To trace the anxiety to the buried associations which imply a secret history is to release these associations into consciousness where they can be met and overcome by coöperation of the patient.

Fixations on sex are apt to be associated with a single shock or experience like that described by Weatherhead in two instances dating from early childhood and continuing for more than twenty years, in which the haunting fear seemed to indicate that the victims were defiled for life and that marriage was impossible.[2] Among the symptoms of the shock in these cases Weatherhead mentions sleeplessness, depression, twitching and trembling, fits of weeping, dislike of meeting people, and inability to face the duties of life. In such cases the whole horizon is of course changed when the patient is given a different outlook regarding the first injury with its effects. It is not the buried associations which cause such symptoms, but the habitual attitude of hopelessness which functions as a dynamic in the production of one symptom after another. Yet the whole series begins to disappear when the original shock is reinterpreted. The same is true of cases cited by Bagby involving a fixation on running water, on a single traumatic episode associated with intense fear, or a guilty action leading to repression, as in case of a husband who has had a secret amour.[3]

[1] *Op. cit.*, p. 181
[2] *Psychology in the Service of the Soul*, p. 194.
[3] E. Bagby, *The Psychology of Personality*, 1928, p. 40, foll.

Mrs. T., a theosophist and vegetarian, had a phobia attached to high places, a fixation associated with animals, and two other fears and complications which need not be mentioned here. Obviously her fixation on animals was acquired in part by reading graphic descriptions of slaughter-houses. But Mrs. T. had no idea why this association was also projected upon the subject-matter of other fears so that she lived in a fictitious universe. She was not at all aware of effects due to a painful experience in childhood which brought about a revulsion against many things in animal life, long before she heard of vegetarianism and of the theosophical teachings which yielded the central doctrine of her projections. Her case had baffled physicians because they diagnosed her neurosis only, unaware how seriously her phobias and fears were identified with her inner life. Analysis showed the necessity of breaking down the theoretical structure of her projections, her over-serious espousal of the doctrine of "karma," before it was possible to explain inner identification. So in case of Mrs. L., whose fear of suicide was fixated on a line in the palm of her hand, and that of Miss B., who had accepted an astrological prognostication, an extended description of the way the mind works in assimilating and developing a fear was essential to the subsequent explanation of an unsuspected association between the fear and other matters of prolonged influence in the emotional depths.

Ernest Jones tells the case of a young man suffering from a mild neurosis especially noticeable when the patient stood at the brink of high places.[1] In addition to the fear of falling or of jumping over the brink, there was sweating, palpitation,

[1] *Op. cit,* ed. of 1918, p. 508, foll.

excessively rapid beating of the heart, giddiness, dread, and general nervousness. The analytical history of the case disclosed the following shocks: (1) as a child of three he was picked up in anger by a visitor in the house whom he had good reason to dread, and held upside down over a high cask of water into which this man threatened to drop the child unless he stopped fretting and became quiet. (2) When seven, a school teacher lifted him over a very high wall and suspended him upside down by his ankles, as a practical joke, "playfully threatening all the while to let him drop." The result was a state of abject terror, although the terror passed when he was once more safe upon the playground. (3) At nine, his father took him up a tower about 200 feet high on which there was a circular projecting balcony at the top. Despite his fears, his father laughed at him and compelled him to walk around the tower on the balcony. Although completely terrified, he accomplished the feat, and afterwards suffered from the memory of it. (4) At the age of ten he was forced by a grown-up friend to sit on a window-ledge six feet above the stairs in a crowded concert-hall. Enduring this situation for about half an hour, the boy finally yielded to his fear and asked to be taken down. This was the experience which brought the various shocks into prominence in the guise of his phobia of high places. The patient readily recalled the most recent of these experiences, when asked to search his memory, and eventually the other associations were brought to the surface, ending with the one which was first laid down. Definite symptoms had appeared whenever the patient was near a height overlooking deep water, or in the vicinity of a man who might possibly throw him from a height. Naturally the fear was

always associated with men, not women. This case is classified by Morgan under "emotional disorders." [1]

To set a mind free from a phobia, learn the type of fear, its hold upon the mind, the present manifestations, and the objects or places to which it is attached, shut-in, high, or otherwise; ferret out its genesis by enlisting the patient's cooperation in telling the most recent shock, injury, or association that can be recalled; and then trace this recollection back to prior associations until the initiating cause is discovered. Thus in Miss A.'s case the most recent experience was a fright due to runaway horses dashing toward her when fifteen years of age. The earliest shock occurred when she was four years old and was associated with the premature discharge of a cannon, fired without warning when she was standing near by with her father. These shocks were associated with other matters, each of which was recalled with some effort, and eventually with a nervous disorder which began after Miss A. was thirty-five years of age. Given at least the outlines of an early association, in case memory is dim, one can complete the picture by noting the patient's habits of mind, beliefs like Christian Science which may involve a mode of projection into a pseudo-environment, and by reference to negative or imprisoning imagery, such as psychologists have noted in similar cases. One can then clear away the affiliated associations by explaining the power of the emotional disturbance and its nervous consequences.

Sometimes it is helpful to take the patient back in imagination to pictured scenes like the original ones, thereby establishing new imaginal connections or a new condensed image to blot out the old. The self then stands apart, as it were,

[1] *The Psychology of Abnormal People,* Chap. VII. See Morgan's list of phobias, p. 247.

untouched by the incident, whatever it was. This change begins when the patient realizes the force which the experience possessed, as the self was conditioned all the way along, unwittingly, by disturbances which affected the organism for better or worse. No longer identifying the self with a disturbance thus affecting the equilibrium more or less remotely, the inner attitude changes. Thus in time one acquires the habit of drawing a line between what has been called the "false identity" or "negative identification," and true (positive) identification. This mode of self-help is used to great advantage.

True identification depends upon penetrating the facts, especially those pertaining to the initiating experience, to the core, to see what actually happened to the organism, not what supposedly happened according to somebody's presumption. There may, for example, be a compulsion or obsession identified with an early experience which had nothing to do with sex, as in a case cited by Rivers and commented on by McDougall.[1] The man in question had been suffering from the fear of shut-in places, and an analyst had assumed in studying the case that the cause of the disturbance lay in the sexual sphere. At the front in war-time symptoms appeared which indicated that this fear of closed spaces was deep-seated. Under Rivers' analysis of this man's dreams an incident of childhood was brought to light, associated in memory with an old rag-and-bone merchant who trapped the child in a dark, narrow passage. From that time on the fear, affiliated both with the old man and with closed spaces, became the source of trouble, in the development of the phobia. Whenever the patient found himself in a small, shut-in space, his mind had occupied itself with possible means of

[1] *Outline of Abnormal Psychology*, p. 304.

escape. The undermining of the phobia began with the recovery of these affiliations. Obviously sex-associations had nothing to do with that phobia.

The fact that several experiences and disturbances may combine to produce a nervous disorder associated with a phobia was exemplified by Miss H., aged twenty-three, who came for analysis during a brief holiday from an institution in which she had been placed by her unthinking mother. Childlike and readily approachable, this responsive young woman told her story without persuasions of any sort, and in the course of a single conversation tacitly disclosed no less than eight causes of her disturbance. Two of these experiences involved inward rebellion against her mother, who had forced her to submit to a certain mode of treatment and coerced her into an operation for tonsils and adenoids which had baneful results. The overt cause of her partial breakdown was an emotional upheaval due to the death of her grandfather, to whom she was more attached than to any other person; at his death, most of his tangible property was forcefully taken away by a rude step-grandmother. Intermittently upset by this experience, together with three other disturbances which need not be mentioned here, the increasing trouble was unwittingly heightened by the pernicious influence of a nurse-friend who interpreted some of these upheavals as due to "voices" of an obsessing character. The major disturbance however was a persistent fear lest she should become insane and be committed to the state institution in which her father had been cared for during twenty years. Without consulting any one equipped to study such a case, the mother had placed her daughter in a religious institution, because of increasing nervous symptoms, after the death of the grandfather, and on the bare supposition

that the daughter was going insane. In the institution no effort had been made during the daughter's residence of eleven months to understand her case. Instead, she was punished for disobedience because she had tried to escape; the punishment consisted in close confinement among insane cases, on the absurd presumption that such punishment would cure her of the desire to escape! The climax came with the subtle emotional conditioning to which this girl was subjected when those in charge of her learned that during her holiday she had visited a psychologist. Friends who were trying to rescue her from these conditions under which she was being reared into insanity, were planning to transfer the girl to a favorable environment where the analysis could continue. As the girl had not been diagnosed by a physician and had not been legally committed, this change was feasible. But the girl was made to believe that this was merely a scheme for removing her to the state institution which she feared above all things. Consequently, when the day came for the transfer to a friendly atmosphere, she absolutely rebelled and, strange to relate, insisted on remaining in the institution from which she really wanted to escape! Here was an uncommonly patent instance of a series of unintentional efforts to make a person insane. It is seldom that a person can give such a clear-cut summary of the causes of her own trouble, aware, as in this young woman's case, of the cardinal mistakes of which she was the victim despite all protests.

No less pathetic was the case of Miss P., aged thirty-eight, who during a visit of ten days away from a semi-religious institution, in which she was supposedly under treatment for a fixation, came for analysis which was rudely interrupted by interfering relatives who had made up their minds that she was insane. In common with two similar

cases which have come under observation, this one was especially significant because of an intense religious experience akin to the mystic manifestations of the past. Miss P. was an affectionate, likable woman, fond of music and literature, apparently in excellent physical health, with every evidence that she could be speedily cured by appreciative study of her experience, with its fixation on a peculiar idea of God. Hers was only moderately speaking a "border-line case." But superficially it was one which utterly unsympathetic relatives in their ignorance radically misjudged. Hence these relatives speedily intervened to have Miss P. taken where she would be diagnosed by a specialist whom they had chosen. One cannot complete the story because one does not know the specialist's qualifications or conclusion. One only knows that here was a case which particularly called for insight from within, in terms of the meaning of Miss P.'s experience and the genesis of her fixation.

Somewhat similar was the case of a man about thirty-five years of age under tentative observation in a psychopathic clinic. Arriving in a railway station in one of our large cities, this man was temporarily confused and a policeman sent him to the hospital for observation. The staff-record showed that he was the son of missionaries, born in China, and acquiring from his parents and the associations of their work in the missionary field a strongly religious bent. During the staff-meeting he gave a perfectly straightforward account of his experiences, expressing a delightfully naïve faith, and giving to the initiated (in the data of inner religious experience) no evidence of derangement of any sort. Unfortunately, the chief of staff, a genius in his field, was absent; the young staff-members gave not the slightest attention, so far as one could discern, to this man's inner status, doubtless on the

assumption that all religious experience is an illusion, all preoccupation with one's inward states a morbid symptom. Every question and comment indicated a purely extraverted mode of judgment. Whatever judgment was subsequently passed on this case, in psychological terms it was especially one which called for sympathetic study of the conditions of the given variety of religious experience.

A prevalent assumption has been that, the more intensively religious, the more unbalanced. Yet the stronger the implied trend the more reason for believing that there is a fixation which can be readily cleared away by learning its interior history. This conviction was reënforced by the study of two similar instances in which men under observation were actually committed to an insane hospital, from which they were discharged after a few months because these men were not suffering from any malady coming within the province of such institutions. In both cases the inner experience was very genuine, but subject to misapprehension because intense, that is mystical: what is mystical is supposedly irrational, hence a mania. Granted overt symptoms readily susceptible to such misinterpretation, it is an easy matter for members of a household to carry an exaggerated account to the authorities, who are at least willing to commit a person for observation.

While the present technique is by no means offered as a method for dealing with psychopathic cases the inceptive stages of all the manias may reach into the field of our study. Granted an opportunity to observe a border-line case, one notes evidences of the conclusion which some psychologists have reached, namely that insanity is due to conditioning, even in case of a predisposition, say, to dementia praecox. Here is the case of Miss R., aged twenty-one, who is said to have incipient dementia praecox. She, too, is intensely

religious and her religion may soon become for her a mania, since there is an incipient fixation. Highly emotional, abundantly sexed, an early marriage would have been fortunate; for she is an intuitive introvert, and introversion is likely to foster fixations. But she is wisely aided by thoughtful friends who tide her over the period of intense absorption in religious services, the right man for her comes forward at the right time, she is married, becomes the happy mother of several children; and when visited by those who knew her during the crucial period, twelve years before, gives not the slightest evidence of anything abnormal. Her religion has now settled down into its natural place amongst other values, and her domestic life stands first, as it should. Delayed marriage was the chief restraining cause in her case, her fixation was merely incipient, her intensity emotional; and her mania, if it could be so called, was only a moderately threatening trend. These facts are not based on analysis in the technical sense, for Miss R. did not ask for that; they were patent to friends whom she talked with and who were restrained enough not to judge her experiences adversely. One of these was a priest who very wisely advised her without unduly emphasizing her religious emotions.

Finally, it is a question of the centrally influential imagery which is often more potent as a cause than the doctrinal pattern or the "idea." This factor is minimized by psychologists like McDougall, who, on the warpath against the ideology of his rivals, strenuously and persuasively advocates the instinct-emotional psychology which we have found so useful in these pages. Granted the mental environment of McDougall's school of thought, within which one allocates the psychoanalytic principles which have withstood the test,

one also finds an appropriate place for the *idea,* thus for imagery of varied sorts as the mental process or state which is frequently the focus of the emotional experience. A fixation often proves to be essentially a "fixed idea," as formerly described by French psychologists. It is the analysis of the *idea,* the belief or notion, however absurd it seems to be, which brings release; not the emotional release which dissipates the idea. Moreover, the idea may prove to be for the most part a pictured scheme, as in the lurid descriptions of the Calvinistic hell which frightened women whose phobias began in childhood. Condensed into a haunting image, the creedal fixation is in brief a vividly emphasized image. If one could by a bit of good fortune displace such a terrifying image by an equally forceful condensed image of beauty and power, the old one might wane as in a flash, an emotional change following.

Sometimes spontaneous experience teaches above theory in this regard, as the following incident shows. A man of about thirty years of age recounted a dream which for him was the turning-point of a nervous illness of four months' duration. Edward, as we will call him, became nervously ill at the time of his father's death, which was not a shock to him, but an emotionally intense experience. Extremely sensitive and over-inclined to introspection, Edward took his father's death to heart in such a way that his inner life was haunted by pictures of his father's face, in which acute suffering was portrayed. Edward's emotional identification with his father was such that it was weeks before he began to gain his readjustment. To think of his father was to see those haunting mental pictures, howbeit these pictures were not for him omens of death. Somewhat acquainted with psy-

chology, he tried to substitute other pictures, but all in vain. Then on a fortunate night came the most beautiful dream of his life.

Apparently seated in King's Chapel, in Boston, vividly seeing in his dream the box-pews, and noting the fact that he was the only worshiper present, he saw the figure of his father walking slowly down the aisle and pausing by his pew, not to speak but merely to look benignly into his face. Presently, the figure moved on and the dream came to an end. The incident was significant beyond description, so Edward avers; for the face was radiantly healthy and serene, picturing his father's features in their best estate, as if all suffering had absolutely gone. No word was necessary and no analysis was needed. For, wonderful to relate, that single condensed image wholly effaced all the haunting imagery of the weeks of suffering, emotional release ensued and with it returning health which became permanent. Recorded at the time, this dream occurred more than thirty years ago. Edward, who is an excellent visualizer, with a strong visual memory, says that not without persistent effort could he reconstruct any of the haunting images in question, howbeit the condensed image of his dream is as vivid to-day as any visual image of friends' faces which he recalls at will.

Following up the clue thus suggested, it is worthy of note that although most of our images are pictures of things in the world outside, some of them are symbolic, as the snake is said to be symbolic of temptation. We readily picture the stages or steps of a sequence to be learned, as in acquiring the habit of driving a car; we add to the picture or modify it by observing efficient people, thus in time assimilate our items into a condensed image. We have an object to gain, which is our incentive for putting before the mind a picture

of our goal, with the steps needed to reach it. A process of subconscious assimilation or coördination follows, the habit is acquired, and we think little or nothing about the central image. We take it as a matter of course that ideas of a movement tend to lead to that movement—a process having been set in motion which we do not observe. We tend to picture what engages attention, a good example or a bad one, and there the matter ends, so far as consciousness is concerned. But although we forget, our deeper nature does not, and unwittingly we frequently function by condensed imagery. It is at least possible that in many cases the imagery is far more influential than the emotional appeal, as in the effects of moving pictures described by a recent writer in *The Christian Century* as involving "false and distorted views of life, mental development [being] retarded, excitability increased, sensitiveness to crime diminished, and standards of modesty and social conduct demoralized." A condensed image does not of course become markedly effective unless grounded in states and processes now in operation; emotion admittedly yields the greatest dynamic, imagery being most influential when dramatized, interest or attention being in many cases almost involuntary. Yet such imagery may be widely representative, may bring many associations and activities to a focus, and may thus in highly significant cases prove to be the most effective factor in a decisive experience akin to the King's Chapel dream.[1]

[1] The utility of suggestion and auto-suggestion in establishing the right imagery, and the affirmative attitude, is not discussed in these pages because the subject is now so familiar. In contrast with the tendency of all psychoanalysts to ignore suggestion, see Dr. Elwood Worcester's admirable treatment of the subject in *Body, Mind, and Spirit,* 1932, Chap. VII.

Recommended for the whole field of abnormal psychology: W. McDougall, *Outline of Abnormal Psychology;* J. J. B. Morgan, *The Psychology of Abnormal People.*

CHAPTER XII

DREAMS

FREUD has put such emphasis on the analysis of dreams as the most direct mode of penetrating complexes stored away in the unconscious that his contributions cannot be disregarded if we are to follow the history of the several techniques. Unless one's dreams have been analyzed one is apparently not in a position to judge the validity of the Freudian method. In any event, it would seem wise to approach the study of dreams with Freud's presuppositions, anticipating the type of psychological data which the Freudians are skilled in detecting, such as the symbols or representatives of infantile eroticism involving the libido to which analysts direct their major attention. For it is incumbent upon us to make sure we understand the facts on which the theory is based, the reasons for making it central to analysis; and we may well inform ourselves at first-hand instead of beginning with the criticisms of psychologists who have not made intimate studies of individuals troubled by dreams. Nevertheless we may eventually agree with Adler that dreams are patterned after an individual's life in general, hence are secondary; and that dreams tend to cease when understood. As a result of our independent study we may agree with the critics who, like Morgan, have successfully envisaged abnormal phenomena as a whole.[1]

To be sure, if one grants Freud's theory of the uncon-

[1] J. J. B. Morgan, *The Psychology of Abnormal People,* Chap. XI.

scious, his interpretation of dreams readily follows. A dream being "the way in which the psyche reacts to stimuli acting upon it in a sleeping condition," [1] the significant fact is that in reverting to the stimulus the psyche elaborates and plays upon the material supplied by past experience by replacing much of it amidst symbols or disguises. Since our psychic life is centered in the unconscious, since our motivating decisions arise with their mechanisms from this dynamic part of the mind, any product like a dream which emerges into the isolated experiences we call conscious is to be understood by reference to its origin in the unconscious. Most of us would be unable or unwilling to recognize the more "perverse," undesirable, or hidden motivations which function in this the larger region of our psychic life. We are least of all aware of (or unwilling to admit) those activities which imply infantile eroticisms. The censor which functions so efficaciously in our waking life in restraining those stirrings and motives which are conventionally tabooed does not check our repressions during sleep, or at least not so effectively. The vigilance of the censor being mostly quiescent, the unconscious is free to yield up its content in the form of significant disguises. For there is all along in the unconscious that striving for fulfillment which Freud signalizes as the "wish." This urge may gain the supremacy during dreams. Hence what Freud calls the manifest content of the dream may be greatly distorted. To interpret the dream is to work back from the manifest content to the strange associations with past experience in which the analyst finds his clue to mental disorders. The clue is worked out by reference to the mechanisms of condensation, displacement, dramatization, and secondary elaboration.

[1] *Introduction to Psychoanalysis*, trans., 1921, p. 68.

The important facts brought out by Freud are these: (1) the phantastic world through which the dreamer represents his conflicts, unfulfilled wishes, and the rest, is a world of veiled symbols; (2) the origin of these concealed activities is chiefly emotional; (3) dreams are the most completely unconscious products; (4) there is a vigorous repressive force at work, the libido, or sexual drive.

Understanding mental life as a whole the better as a result of these data, we may proceed with our interpretations by making fewer theoretical assumptions. Since dreams are related to the sensory field of the individual's past experiences, the bizarre forms which they assume naturally partake of the integrations common to his mode of life. They may disclose both his orderliness and his disorders, incoherences or lapses from logical interests. His pattern of life is likely to be commingled with his efforts to realize his purpose, and so his dreams may suggest his strivings rather than any regression to infancy or to sex. Thus the clue to an individual's dreams may be found in his life or personality as a whole rather than in a particular deviation involving partial dissociation or a complex. This proved to be especially true in the case of Henry, whose dreams were indeed sexually symbolical but whose personality as a whole afforded the clue to enlightenment and reëducation.

Here is the dream of a man who for years struggled for freedom amidst inferiority-insecurity feelings and a mother-complex. He dreams that he is riding up a winding road to a mountain-summit in a large autobus filled with sightseers. Vivid pictures of the winding road and the scenes below succeed one another until at the summit he steps off the bus in order to survey the scene as a whole. No one else dismounts. As the bus slowly and then more rapidly descends

he walks after it and then runs to try to overtake it, meanwhile wondering what he shall do. Extremely vivid pictures of the winding descent mingle with anxiety about regaining the bus. Suddenly the bus sways too far from the roadway, strikes a rock and dashes down the mountain to destruction. With placid unconcern the dreamer watches the bus plunging to disaster. Amidst this quiet moment of satisfaction the dreamer awakes. The last remembered moment of the dream coincides with the interpretation he puts upon the dream as a whole when he awakes. For him, insecurity with its dangers has gone, in the satisfying activities of the present. He had watched the crashing bus as one who had no concern to worry over his own states of life. His daily life has reached the point where this freedom is characteristic.

Yet analysis of this man's problems shows that dreams have had a significant history in his inner experiences. He remembers that as a boy his dreams were accompanied by screamings and night-walking which alarmed the household, so that as far as possible he was kept from exciting associations during the day. With the beginnings of the reflective life in adolescence, his dreams became to him evidences of the nervous trends which he was seeking to overcome; hence he regarded them as symptoms of activities which would become less intense with the increase of inward control and poise. Later, came the more intensive intellectual work of his years in college and the university, with dreams from time to time of an extremely coherent sort in line with his studies, emotional dreams having ceased for the most part with the waning of youthful excitability. His dreams became less and less frequent, so far as he can recollect, and recurred only in case of exceptional fatigue or under peculiar circumstances, as in France in war-time, when he dreamed

in French, as he had previously dreamed in Greek when fitting for college and in German when reading books on the psychoanalytic theory of dreams. In contrast with psychologists and others who insist that we dream every night, he insists that his own carefully noted life during several decades shows that dreams, as signs of excitability, nervousness, or excess of some sort, gradually ceased with the development of repose and integration. He falls asleep gradually, awakens gradually, and is keenly aware of the transitions. His observations are significant in comparison with those of L., a woman of fifty-five, who reports that during her whole lifetime, so far as she can recall, she has fallen asleep quickly and awakened quickly, has habitually dreamed disturbing dreams, and that even in middle life these have not ceased. L. still leads a nervously intense life, lacking in moderation, repose, and control, with little reflective self-awareness.

Hadfield suggestively maintains that we realize in dreams what we cannot attain in our waking life. Hence we complete ourselves in our dreams.[1] Accordingly, he substitutes "need" for Freud's term "wish." What is repressed in the unconscious indicates what the soul needs for its completeness. Dreams then are compensatory or complementary to conscious life. This view accords with experiences of those who have set about attaining in daily life the control and repose or security which they lacked.

Woodworth objects to the analytic view on the ground that Freud "fails to see how easy-running the association or recall-mechanism is." [2] It is not then necessary to go in quest of "big, mysterious driving forces." We already know how easily F makes you think of G, and G of H, and so on. Why

[1] *Op. cit.*, p. 84.
[2] *Psychology*, revised ed., p. 479.

then assume that the dreamer is laboring? Instead, he is idly playing, and his imagery comes readily enough by free association. Moreover, Woodworth questions whether suppressed wishes are so unconscious as they seem to Freud.

Morgan also raises the question whether the varied and extremely complex life of the dreamer can be reduced to a formula so simple as wish-fulfillment.[1] So far as dreams shed light, their meaning is intelligible in relation to the whole personality: "dreams reflect the mental life of the dreamer." Morgan significantly maintains that in attempting to put an allegorical interpretation upon an individual's dream the would-be interpreter is "interpreting himself," showing what the dream would mean if he were to dream it. Hence if a dreamer were to follow and understand his own free associations he might well arrive at a better understanding of his emotional struggles and attitudes as indicating the trend of his life as a whole. But the association should not be that of any outsider, professional dream-interpreter or analyst. It would be easy to fall into error in assuming, with Freud, that certain symbols are common to man and inherited, on the assumption that the mental life of another is the same as one's own.

Dreams are indeed related to a sensory field, the greater proportion being visual, less than half as many auditory; and some kinesthetic, tactile, olfactory, gustatory.[2] As they actually occur, not as narrated and interpreted, dreams are far from sensible and coherent, but illogical jumbles: experienced observers interpolate descriptive and explanatory material. A dream may be diametrically opposed to one's moral ideas, even violating one's principles; hence the dreamer is

[1] *Op. cit.*, p. 419.
[2] *Ibid.*, p. 404.

constrained to admit that he is not so far advanced morally as he assumed, his customary inhibitions being inactive. Moreover, weird tricks may be played on the dreamer, he may be greatly embarrassed or shown up in a ridiculous light. Time is distorted, dreams are easily forgotten, and the tendency to over-simplification in our descriptions is such that we forget their relation to waking life in its rich variety, wherein no single category or formula obtains. So Morgan agrees with views given above in saying that dreams throw light not because of a specific meaning but in what they tell us concerning the dreamer himself: wish-fulfillment is at the utmost a factor in *some* dreams. Our dreams are not only affected by specific conditions, but by our occupation, as in case of journalists, chemists, schoolmasters and other brain-workers in contrast with manual laborers. Since dreams on the whole indicate the attitude of the dreamer, according to Morgan's most suggestive conclusion, they are intelligible as clues so far as they involve what might happen were we to drift, not trying to control our activities.

In our waking state, as every acute observer of his own processes is aware, interest and attention shift from activities embodying our prevailing purpose to less-interpreted and less-directed associations, including those of so-called autistic thought, day-dreaming, and gradual transitions into sleep. We would like to catch immediacy in the act. We would like to know what uninterpreted mental life is, what primitive mentality was, and what our processes were like when we were children. Our training is such that we seldom let ourselves go in free association, drifting wherever attention may wander, up and down the ages, without regard to time, rationality, and ideals. Some of us appear to attain only a little more abandonment in our dreams than in these dreamlike

activities which occasionally ensue. If we may safely judge our dreams by these our less-mediated or directed associations, there is good reason for believing that the immediacy of dreams is implicitly rich or complex, with a high degree of potentiality. Hence Jung's researches are apparently moving in the direction that is likely to throw most light on dreams in the future, namely in terms of the distinction he draws between the personal unconscious and the collective unconscious.[1] In the end, these researches should yield something like a comparative morphology of dream-symbols, the symbols which have recurred all through the ages and have found expression in symbols, myths, and beliefs at large. Granted such a study, carried on impartially, not in professional terms, we may eventually possess standards of judgment or comparison.

But professional analysis has readily followed the deliverances of the specialism amidst which it has proceeded, just as in popular terms the psychologist who apparently dreams every night assumes that other people do so too. Hence the skepticism that prevails concerning the interpretation put on dreams. Another person, equipped with different presuppositions, would doubtless make a different interpretation. The layman is left with the conclusion that the better he understands his own personality, its attitudes, trends, ruling passion and centralizing purpose, the less attention he need give to his dreams. Dreams yield a clue, but not the central one. In helping others to understand themselves the study of their dreams will prove far more useful in some cases than in others. It has not so far been proved that any hypothesis is inclusive, or that the unconscious is the decisive region in mental life. To put the part for the whole would be to lapse

[1] See also his *Contributions to Analytic Psychology*, trans., p. 255, foll.

into fallacies. Dream-life is at best a psychical whole within the larger whole of personality. It may indeed function in this sense, namely as a grouping of processes indicating the relationship of immediacy to mediation. In this sense we have all come up out of an unanalyzed whole, amidst which we are still distinguishing myths which the race has continued to believe until these highly sophisticated days. Possibly we revert as nearly as we can to primitive mentality while we sleep. But if so it is still a question of mental types. Our clue is not from the unconscious, in Freud's definition, to the conscious; it is from the conscious to the unconscious, so far as we know a person's type, trends, inhibitions, suppressions, and the rest. If peace prevails in his conscious life, we may well expect to find a correspondence in his dreams. If in conflict his dreams will reflect it. The state of his brain will be a factor in either case, whatever is also true of his unconscious.

A few psychologists at least still adhere to the theory of brain-impressions and automatic cerebrations resulting therefrom, instead of accepting the hypothesis of the unconscious. The end is not yet. We possess no adequate theory of sleep, although Claparède and other psychologists have thrown much light upon it.

Meanwhile, the psycho-physician is at liberty to draw upon both his own dream-experiences and those of his patients in pursuing the study of personality. Workers who depend more on analysis and less on insight or intuition will naturally devote more time to analyzing and interpreting dreams. Those who adhere to the instinct-emotional type of psychology will be guided by that type in such analysis. But the end is not yet here either, inasmuch as the prevailing fashion is to neglect the intellectual life, to ignore the understanding if

not the will. Trained intellectual people also have their dreams, and these dreams may be remarkably coherent.

In some cases the explanation of persistent dreams of a certain type is discoverable by appeal to the individual's experience in recent years, without making either an analysis of the dreams or a prolonged study of the inner life. Here is Miss J., for instance, a young Jewess who lived in Poland throughout the World War. Her dreams almost invariably relate to scenes, incidents, and memories which she has been unable to free her mind from because she has little knowledge of its processes and has few resources. Very responsive in type, ingenuous in mental attitude, she readily obtains emotional release by narrating some of her experiences and dreams; also when she realizes that by absorbing herself more fully in the opportunities around her the old associations will wane.

No less simple and direct is the problem offered by Mrs. K., also a native of Poland, but an American citizen during the war. Aware of dreams since her early childhood and inclined to believe that she dreams every night, Mrs. K. is naïvely intuitive to an exceptional degree, possesses a measure of prophetical insight, and has repeatedly dreamed of her children and her relatives. Several of these dreams were concerned with difficulties confronted by her children, four of whom are away from home: and she once dreamed of the death of an uncle, the dream being fulfilled by the news of his death the morning after. She has been disturbed by these dreams because, although "they come true," as she avers, they are chiefly concerned with troubles, hence have fostered worries about her children. Furthermore, her dreams have become a problem because, having mentioned them to her friends, with references to her prophetical ability, she has

been met with ridicule as if such matters were sheer survivals of superstition.

Inquiry shows that Mrs. K. has not dreamed because she worried, but that she has been unable to dissociate her worries from the unmistakable facts concerning her inner abilities. With her, the inner ties associated with her children are unusually strong, unimpeded by time or distance when her children are away from home. The impressions and admonitions which come to some mothers in the daytime have come to her invariably during the night. She is highly impressionable, but has had no constructive faith to account for her intuitions. Inner powers that are dormant in most of us are active in her, as experience after experience indicates in her very genuine description of her dreams. What she needed was a psychology of intuition to show that she possesses abilities which become more intelligible when put in relation with our knowledge of consciousness and the subconscious mind. Given this knowledge, she will find more opportunities for utilizing these abilities in her waking hours. Mrs. K. has needed confidence to believe in herself, her insight, her ideals, in contrast with the cynicism of her friends. Her experiences are not signs of a hold-over from the age of superstition but rather evidences that in her case the inner door has never been closed.

Freud's psychology is peculiarly short-sighted in these respects, for Freud does not even admit the possibility of telepathic communication. Consequently, he offers no clue to a constructive conception of the self to compass the deliverances of both the conscious and the subconscious. In these respects there is a very great advantage in favor of Myers' theory of the subliminal self, namely the view that the self below the threshold of consciousness has wider points of

contact with reality than the conscious mind, including the deliverances of hidden psychical abilities of various types. Granted this view, at least as hypothetical, in case one has never confirmed it by inner experience, one has a much larger horizon within which to account for the less overt life of the deeper self. No inner door having been theoretically closed, one is in a position to entertain descriptive data of any sort, on the ground that intuitive and prophetical experiences throughout the ages have had an actual basis in human nature, are not mere fictions of an uncritical mind.

Granted a mental horizon without theoretical barriers which exclude without examination experiences which to their recipients are profoundly real, one regards sleep in a different light; not as a merely physical experience, as if its sole function were to overcome fatigue and throw off poisons from the system. There is reason to believe that at least a minimum psychical activity is in unbroken process, that subconsciousness is still carrying on, utilizing impressions, associations, mental images, wishes, and ideational trends. If so, sleep may be regarded as a period for inward rest, relaxation, and renewal. Under these conditions there may be fewer resistances, fewer obstacles for directive activities to overcome, with a freer opportunity for subconscious assimilation, the maturing of thoughts, the associating of ideas that belong together. Hence the mind may be, in some people at least, not only intuitively more widely open or receptive but in some respects more creatively active. Granted this view, there is at least a tentative basis for explaining the experiences of people who claim that problems were solved during their sleep. This view also enables us to supply some of the gaps in the mental processes of people who find that lines of thought which were actively in mind when they lost acute

consciousness in sleep have advanced to another point by the time they awakened and resumed the active pursuit of these ideas. In any event, there is doubtless a close connection between the interests of day-time processes and these hidden sequences, for example, in a mind seeking musical inspiration, in the quest of a literary person for ideas, of a mechanically inclined one who is engaged in working out an invention, or in the better-known searching of the average individual of whatever type who commits his problems to sleep in prayer or aspiration. Sleep in general may then be as productive in summing up the results of a period of mental gestation as the intuitional dream of a person whose vision brings his efforts to a conclusion in a single condensed image, after weeks and weeks of striving for freedom. Such a process is still a "wish-fulfillment," if you will. But the field is no longer limited to infantile regressions and sexual conflicts.

CHAPTER XIII

REDIRECTION

IDEALLY speaking, it is possible not only to preserve the spontaneities of childhood, without too many restraints and punishments, but to discern the implicit trend of every capacity so that it shall be wisely enlisted without imposing alien patterns on the developing mind. Noting what children do with sand, clay, earth, snow, running water, string, knives and tools, we might guide their interests when the right time comes without unduly emphasizing their talents, as if every boy seeking a piano were a Mozart or every girl with a promising voice a born opera singer. If it be true that in their play children work off tensions due to primitive instincts, notably the awakenings of sex and the combative instinct, there is opportunity for beginning early with our redirective aids, with a "moral equivalent for war" in view, instead of repeating the absurd mistakes of the past in utilizing toy-soldiers, uniforms, guns and pistols, as if the alleged martial virtues were the noblest in the world; not to mention the more recent mistakes of realistic film-plays which put before the young minds of the day precisely the things which we do not wish these minds to imitate.

Whatever the conclusions finally to be reached concerning the disclosures of the Freudian school in regard to the hidden and far-reaching effects of man's sexual nature, it is a matter of fact that children early become preoccupied with their bodies, manifest the beginnings at least of youthful

amatory emotion, as well as early evidences of satisfaction in inflicting pain (sadism), of selfish disregard of other persons, and the exhibitionist's fondness for self-display. Unquestionably, the perversions which begin in some young people during puberty are linked with these phenomena, although these manifestations of what is later called passion do not actually explain the contests of youth or the conflicts of the adult. If redirection shall become adequate through knowledge of man's whole love-nature (not "infantile eroticism" alone) by facing all the facts and teaching what should be taught, substitutes for suppressions must indeed begin early, with a view to avoiding all excessive inhibitions and all repressions entailing internal conflicts.

Beginning with the data of human personality as a whole, with due regard for the stages of growth and what they add, for mental and moral development, allowances will be made for such emotions as curiosity or wonder and evidences of inventiveness in the child; the impulse to creativity, the awakening of the mating instinct, the religious awakenings, the dawn of the moral sentiments, as well as productivity in literature, art, and science. It will be noted that motives of self-interest, pride, egotism, disagreeable self-assertion, peculiarities of mood or disposition appear side by side with social interests and motives involving the family, clans, loyalty to the community, altruism. These emotional trends, with their allied impulses, desires, passions, commingle with play-impulses, creativity and work. In time over-strong impulsiveness combines in some children with early sexual excitations, and a high degree of sensuous imagining likely to entail radical egocentricity; while in other individuals extreme sensitivity, reclusiveness and its dispositional allies become paramount. In any case, the components of selfhood

that are so readily singled out for concealment, exaggerated realism, or for condemnation should be put into the total context of personality.

However great the emphasis on this or that trait or urge, there is a possibility of drawing off personal energy of whatever sort, even if markedly animalistic, sexual, or self-centering and assertive. Sexual impulses might be diverted from mere expression or gratification. Undue sexual tensions and strains might be overcome. Creative impulses might be productively utilized, in the advance from eros or passion to love in its ideal meanings; from the "mind of the flesh" to the "mind of the spirit." But this advance would involve rejection of the dogma that the perversions of youth are inevitable or negligible, also the notion that every man "sows his wild oats and then settles down."

The enlistment of personal energies in other directions by appeal to play, sport, games, and other goals of developing youth and manhood is of course no new enterprise. In our psychological days we are penetrating to some of the more vital aspects of the whole process in a field where there is still wide divergence of opinion. It is not clear, for instance, just how far we should "intellectualize our emotions," finding ideal substitutes, enlisting productive imagery, with a view to mastering impulses and emotive moods formerly tolerated on the assumption that "self-control" can be carried too far. There has been so much vagueness indulged in that one may be permitted to articulate a few truisms.

The sum of organic energies, for example, is relatively constant within the individual, according to temperament, strenuous, emotional, or nervous; or frail in physique, retiring and moderate in all dispositions. Then, too, there is a normal level of supply of energy in relation to the various or-

ganic activities; also a normal appetite connected with the stomach, the same being true of sexual hunger functioning through its instinct in the sex-drives of youth and maturity. The description is qualified by the excesses a man indulges in, for one of his build, his emotional urges, the additive psychical sexuality in which he may have indulged. We also qualify when we know a man's upbringing, the early shocks or injuries, the restraints or conflicts of youth, the intrusion of the morbid into the normal trend of growth and development.

Deficient in energy, some people must rest several hours a day, gradually increasing the hours of work by better modes, and learning to overcome all excesses and wasteful processes. In many cases there is energy enough, but much of it is lost in friction, misspent in conflicts, wasted in any one of dozens of ways in which human beings squander their life and substance. The art of coördination for many is essentially corrective. Right living must first be learned by discovering what not to do, by overcoming inertias and unfortunate habits. The life-stream cannot be restrained (although people act as if it could). Life is incessantly active, and if not given sensible occupation it will do something irrational, as in nervous excitement or emotional excess. Before blaming nature one will of course ask, What has nature done for us? Has the life-stream worn channels around obstructions?

To yield to vice by intensifying bodily appetites, enlisting sensuous imagery, and giving way to excessive pleasures, a man allows himself to lapse into a state where he knows precious little about nature. What seems to him a native appetite is for the most part his self-generated nervous and psychical enlargement of a mode of energy which in itself would have behaved very differently. To begin to understand

"nature" he must compare notes with those who have most nearly preserved their pristine awareness of the habitual urges of mind and body.

Assuming that the energies in a normal individual will be distributed according to need and function, each organic activity and appetite in its place, we may surely say that there will ordinarily be sufficient energy for the day's work, with some for play and recreation. Excessive use in one direction will mean lessened energy in some other, although people who misuse their energies do not like to admit it. The conscious expression of energy on a given level may be refined with the development of skill or artistry. All the levels may be lifted with increase of culture and knowledge of the art of living. Thus a successful actor or singer who has had a long career on the stage without sexual episodes and divorces or emotional upheavals involving quarrels with rivals, may be said to live a well-ordered life such that energies which might have run to excess have found æsthetic expression. Creativity in the arts, literature, science, invention, may accompany normal sexual activity, say within one marriage which endures, without interactive disturbances, the sexual activities remaining intact in their zone. If there is correlation in the emotional life there is likely to be coördination in other respects, thus correlative advancement due in part to increasing control and in part to spontaneous results.

It seems far more reasonable to make these assumptions, and to proceed on their basis in helping people, than to hold that there is actual "transmutation" of sexual force into other forms of energy, or to hold out the hope that all sexual force can be sublimated. There is good reason to say, with Havelock Ellis, that this force can be "elevated from ele-

mentary and primitive forms into complex and developed forms." [1] Thus human modes displace animal passions in more highly individual and social forms, with an increase of beauty and satisfaction. But Mr. Ellis does not make clear how this process differs from what he calls transmutation and transformation. Indeed, few writers explain what they mean by sublimation. Mr. Ellis signalizes the important fact that there are "emotions and impulses which range from the simplest longings for sensual contact to the most exalted rapture of union with the Infinite." He notes a "certain degree of correlation between the physical and the psychical manifestation of sexual energy, and, to some extent [holds] that transformation is possible in the embodiment of that energy." Although sexuality in the wider and deeper sense, as he uses the term, depends on the developments of puberty, there is a time when the ideals of adult life might capture the sexual energies, with their promising "efflorescence," howbeit no man can quench the unquenchable or subdue the flame of fire which is "life itself." Sublimation being limited, there is in any case no hope of a "complete transmutation of sexual energy." Instead, there is at best what he calls a gradual intertwining of sex with "all the highest and subtlest human emotions and activities, with the refinement of social intercourse, with high adventure in every sphere, with art, with religion." [2]

Distinguishing between replacement and displacement, Ernest Jones adopts the former term because (1) the desires in question are "very tenacious of existence and resist decay with a really astounding vigor"; (2) the alleged "cessation of desire" is really a change in the *form* in which such striv-

[1] *Little Essays of Love and Virtue*, p. 47.
[2] *Op. cit.*, p. 66.

ing is manifested; (3) the mental or psychical energies are conserved on the same principle as that of the conservation of cosmic energy: the energies are not lost but are drawn into other channels.[1] Through the diverting of interests the "same desire" can be utilized; for, in fact, it persists all through life. What happens is re-association of the conative-emotional trend, as in the substitution of love for hate or anger. On this view, sexual emotion does not actually *become* religious emotion, howbeit sexual energy may contribute an element; hate is not actually made over into love, or selfishness into altruism. In short, the ego-element is not "displaced," as some have assumed. Self-interest may indeed be reduced to the minimum, adequate opportunities being provided, a process which, beginning in childhood, means "weaning the child to external and social interests and considerations."

Speaking as an analyst of long experience, Jones holds that the neurotic, the insane, and even the criminal are persons in whom "the process of sublimation has failed to effect its social purpose." That is, the unsocial or morbid activities which were due to the primary tendencies of childhood have never been properly controlled. The dementias give evidence of "distorted and degenerate forms of infantile behavior of an autoerotic kind." To profit by Jones' conclusions is to (1) *understand* the actual energy which is to be diverted; (2) link up the interests provided "precisely" with the primitive ones which they are to replace; (3) know the "precise meaning of the patient's manifestations," as well as the energy actually at his disposal; (4) note the fact that sublimation proceeds by gradual stages, that is, "parallel with the development of the individual"; and (5) realize that we

[1] *Papers on Psychoanalysis*, 1916, p. 419.

should imitate nature at first rather than aiming too high.[1]

Hadfield directs attention to the surplus energy of our original instincts.[2] Naturally enough the acquisitive instinct is at first directed to accumulating raw materials for food, shelter, and defense. But in time the full strength of this instinct is no longer required. The need for fighting in childhood diminishes with increased care of civilized life. But a superfluity of the "pugnacious instinct" remains, to issue in play. More important still is the fact that, large quantities of the species being no longer produced in the human world, the full strength of sex is no longer needed. The problem is to utilize the large amount of primitive energy which in Hadfield's terms is "going loose." Only three possibilities are open before us: natural use, perversion, or sublimation. Adopting the latter, we must know what material we have to sublimate, the sublimation must satisfy the individual, and *"every sublimation must be of value to the community."* [3] The instinct is not destroyed, the change is "good," and it satisfies the natural uses.

We are concerned then with the expression of energies on their own level, with possibilities of moderation, refinement, purification of the modes of using them, thus of advance from the stage where man, as we say, is a "slave of his passions," to the plane of considerateness, or artistry and self-control. An improvement in redirection here may mean improvement there, with bettered habits: control will always be with a view to redirection by avoiding suppression, thus forestalling possible repressions. Such control will be primarily concerned with the emotions and their impulses, as

[1] *Ibid.*, p. 429, foll.
[2] *Psychology and Morals*, p. 198.
[3] *Op. cit.*, p. 217, foll.

in inhibiting a temptation to jealousy; but always with the reminder that emotion is our chief dynamic. The objective will be, *balanced activities,* stability, moderation, thus avoidance of any sort of excess that brings disturbances in its train—a lesson which experience alone can teach us to assimilate.

Here, again, one ventures into the field of truisms by saying that he who would control his organism to best advantage exercises prudence in matters of health, has abundant exercise, sleep, recreation, or he can hardly expect to redirect those energies which trouble him most. So too he avoids intoxicating drinks, excessive meat-eating, and any other excess which by producing undue heat in the system may cause excessive sexual excitation; he uses his mind advantageously, has abundant interests, and directs his activities to *social good* as his central objective. This involves the upliftment of self-love in all its forms by digging other channels for its forces. If the energies of personality thus find expression through an adequate outlook, there will surely be no reason for dropping down into depression as if there were problems too difficult to solve. Excessive activity on any single level is not likely to ensue for any troublesome length of time, and no exaggerated attention is likely to be given to sex.

Sexual emotions have become problems for many people who have essayed the impossible; such as complete "transmutation," utter control or suppression of desire, or a mode of continence which the organism cannot stand. Hence the issues were mental or psychical rather than sexual in the ordinary sense of the word. The excesses of one's creed may indeed be worse than any others. Hence the importance of knowing the factors involved. Knowledge is "power," here

as elsewhere: power to (1) understand consequences of any sort in the light of their causes; (2) learn from mistakes, profit by experience; (3) see how one has been adversely conditioned from childhood, subject to patterns, habits, negative images, fears, fancies, moods; (4) note the forces at work for health and restoration to health, for freedom vs. bondage; (5) learn by observation what are the most important drives, urges or incentives, notably the biological urges; and to (6) distinguish the goals that are most worth seeking amidst conditions of change, adversity, opposition, obscurity, conflict. Hence one sees that better habits can be acquired, and that these can be more effectively integrated or coördinated.

The possibilities of redirection may be stated with reference to such matters as the following: (1) Keen knowledge of one's past, its weaknesses and failures, lack of persistence and stability, involving knowledge of what to rectify, where to strike in for improvement. Such insight is important because any change or redirection must be grounded in activities already in process. Having proved the principle, one knows how to help a person like Henry to advance from his day-dreaming introversions and pains into the stage of utilization of his ambition to become a novelist or biographer. (2) Readiness in learning the lessons of the past without fearing it (regret), by appeal to law and order, principles, types, ideals, taking one's self as a type and proceeding to realize just this type, not expecting to achieve the impossible by trying to "make one's self over." This means utilizing one's reconstructive thinking to the full, reëstimating, finding new incentives; seeking unity where was baffling diversity, productive duality where was unassimilated conflict. (3) Patience in redirecting whatever can be most effectively

or wisely redirected, as in energies which were once in-turned to the detriment of one's social life. (4) Alertness in substituting considerateness for condemnation, kindly appreciation for intolerance, moderation for impulsiveness, thoughtful adjustment for opportunism. (5) Skill in striking in at the point of weakness or receptivity, if need be, or of assimilating strength in so far as the affirmative attitude has already replaced the negative. One may have had only a very mild tendency to inflict suffering or to gloat over sufferings, and this may already have been sublimated into joke-making and a kindly sense of humor. One may never have had an atom of enjoyment in one's own sufferings. The tendency toward pride, conceit, egotism, covetousness, assertive aristocracy may scarcely have appeared at all. Wise caution and courage may already have been substituted for fear.

In each case we are concerned therefore with the state or condition that is imperatively in need of readjustment. Many methods of healing that have been in vogue were directed to secondary or superficial difficulties, as in insomnia, often a circular worry over a difficult issue that cannot yet be settled, whereas there should be a tentative adjustment of some sort as a means of resting the case for the time being. Again, insomnia may be a substitute-anxiety in general regarding one's status or prospect, in contrast with quiet thought to discover what is wise. Or, it may be due to tension, intensity, or restless activity without any particular object, a mere symptom of matters that might be resolved if faced; the persistence of some association or memory concerning itself with regret, shame, moral evasiveness. The resource is not, as some infer, to find some mode of autosuggestion for inducing sleep; but rather to face the issues during the day that have not been squarely met, to decide

what to do about them, and to cultivate a better mode of life by seeking inner repose, inner peace. One may indeed aid this process of retraining by taking a walk late in the day, playing a game, listening to music; and by lying down to "relax piecemeal," dropping out of the major activities of the day. So too one may call in all the best "uplifts of heart and will" according to one's religious faith. But eventually the major conflict must be resolved.

CHAPTER XIV

RETRAINING

IN contrast with some of the elaborate devices for relieving people in the great cities of their ennui, one at times recalls the wise dictum of the hale and hearty Vermont farmer who, at eighty, remarked that all his life if anything "ailed" him or if his mood were alien to his work he simply "walked it off." To work outdoors or to become absorbed in doing for others is still the great resource for the wisely natural man. The trouble with many of us is that our life is now so remote from nature that a technique had to be devised to lead us back. The old methods would often be best, if we could persuade people to try them. Many people are perplexed because they have substituted novelties for the stabilizing standards by which their forerunners tested character. To return and pick up the scattered clues of the moral life, philosophy, religion, and the leisurely enjoyment of nature, is oftentimes far more important than to consider why we have gone astray on a nervous, egocentric, or emotional detour. Some people, in fact, are in a position comparable to that of lovers, who, having quarreled about a triviality, stand apart and argue, or write pages and pages of futile explanations, instead of doing the obvious thing that so marvelously settles human hearts: namely, by tenderly expressing *love*.

Yet for the majority to-day to return to the values and ideals that were mislaid in the mists of tribulation is to do

a lot of revising. In their bondage to tradition people could not see that even their idealism was sometimes radically mistaken in method, stereotyped in its patterns, and artificial in its thinking, frequently insisting upon the impossible, as if a man could change his nature over-night. The newer psychology, despite all the crudities of Freudianism, has the merit of insisting on the animality of human motives. It is no longer a question of "what ought to be," on the assumption that everybody knows what is right and can do it. We are concerned with the emergent values of life as we find it, aware that we can no more omit the steps of evolution than ignore our cumulative troubles, compelling us to reap as we have sown. No longer expecting miracles, we realize that reëducation means adjustment of what is already in process precisely where we stand to-day, mentally conditioned as we are, by utilizing the same energies, skill, intelligence, almost the same dispositions and habits with which we have functioned up to the present point.

Hence the explanation given to people who are ready for retraining depends on the intelligence to which one can appeal, the desires not yet satisfied, the imagination not productively enlisted, and on the efforts which they are willing to make. The chief deterrent in some instances is the notion that habits cannot be changed after a person is thirty. "It is just a habit," men often say of their drinking and smoking, or whatever their vice, on the assumption that their habits are fixed once for all. "Man is a creature of habits," and there the matter ends. Yet to-day, one explains, we know what habits are made of in every sphere, from the simplest behavior to dependence on tradition; how they are acquired, and how new ones can be replaced by old. The simple truth is that people do not change their habits because they do not

wish to or do not even try. Many habits have wholly outlived their usefulness, surviving merely because people keep on doing what they have done because they have done so. Mastery of habit is possible through knowledge of the way it is grounded in the organism by means of a sufficient incentive, a pattern or mental image to follow, and by efforts that are persistent enough to launch a new habit dynamically. Old habits are sustained by use. New habits enlist new energies, displacing the old when usage has given them sufficient impetus. A habit of worrying, for example, to be maintained must be supported by new subject-matter, as a fire on the hearth needs replenishing.

Retraining for submissive people means, for one thing, the realization that such people are actually submissive in type, inclined to yield too much, to compromise, retreating from opportunities calling for courage; with a certain timidity, also a tendency to underestimate themselves, to be over-serious or too conscientious. Discovering at last that they have too frequently given way to self-assertive people, they now need to understand their weaker points of contact, learning the central lesson of their failures. More receptive to atmospheres than others, feeling a change in social milieu more keenly, these people need more time alone, that they may throw off alien influences and come to clarification. Some are also self-sacrificing to the limit, and need to reject self-sacrifice as a virtue. Others should take up manual or outdoor work of some sort, that they may forget what they miscall their "nerves" and "forget themselves" (come to themselves).

Many people are irritated if you assure them that work is a joy, adding that the happiest people are great workers. Unthinkingly, nervous and intense people assume that they have

broken down or become miserable from "overwork," ignorant of the fact that it is the way people work that causes them to fail, namely the struggles going on within, the tensions, frictions, conflicts, worries, excesses. Unaware, too, of the nature of work in its splendid perspective, people negatively make ready to retire from work twenty years too soon. Others have never learned to construe their inertia, not to mention methods of overcoming it. Yet others have not tried the simple expedient of doing well what is at hand as a step to the next adjustment. Again, people are unaware that there are natural rhythms of work according to type and the sort of work to be done, namely an adjustment by which one can avoid inner pressure, tension, and undue fatigue. Many have yet to acquire wise modes of relaxation and rest, with the right sort of recreation, a hobby or avocation. Some who are temperamentally day-workers are making life difficult by trying to become night-workers. To understand work is to grasp its psychology, to correlate its types with reference to concentration and inner control.

To help a man whose will vacillates, one explains that will is not an independent power to grasp and use like a handle, or merely to affirm or assert. Will develops out of impulses, desires or inner drives, efforts, intentions, attention, thought, imagery; allied with these activities all the way along, it becomes more integrated or unified by use, by the strengthening of character and the increase of moral purpose. People used to say, "The will is the man." This is not the case. It functions as part of the self only, in contrast with a wealth of unwitting processes and unruliness. Will acts selectively, by its rejections as well as by its affirmations. Even in moral conflicts what a man wills to do and to be is meager indeed when compared with what he discards as belonging to his

past, his nether selfhood. The higher his ideal the more activities he finds in process within his nature which he never willed into existence, many of which he now utterly disowns. We learn wisely to will by finding out how we have miswilled, sometimes on impulse, by mere assent, haste, lack of reflection; sometimes on advice, by cowardly submission, under coercion, when there was no effort to find an alternative; or by allegiance to custom, uncritical acceptance of a creed. Only occasionally do we will by deliberation and careful choice. But, almost anew, we can now assemble the items and principles of a better mode of willing, and out of these construct a more rational conception of the self, breaking away from negative identifications, with their imagery and bondages to the past. It is also helpful to learn (with William James, whose psychology of the will is still untouched) that attention and interest are significant factors, and that there are types of will. The rest is a matter of steady effort in utilizing improved habits, better inward control, more emphasis on integration; more thought, analysis, discrimination.

Retraining the emotions is difficult for several reasons. Emotional people are little likely to be thorough. They find it "most taxing" to consider why emotions involve the difficulties which we are noting in these pages. They know well that emotions yield the greatest dynamic and so they are afraid of losing "pep" and the ability to act on impulse. Yet if an emotionalist is really in earnest in being reëducated, the resource is to acquire a scale of values with a view to moderation and improved adjustment by taking account of the matters which have been emphasized in the foregoing chapters. To have such a scale need not be to lose dynamic. Nobody wishes to lose the power to act on impulse. Nobody

cares to analyze tender emotion into all its components, as if each state were to be critically controlled. Yet everybody needs to learn the lessons of egocentricity, pride, self-defense, self-pity, excess; by putting more emphasis on goals, and less and less on processes and conditions. This means overcoming fear, insecurity, and any other tendency to hysteria or any adverse process which has hampered one's emotive behavior.

To recondition self-centered people one considers whether their state is due to such modes as preoccupation with bodily feelings, acute or abnormal awareness of processes of any sort, restrictive conditions involving a sense of imprisonment; such emotions as jealousy, rivalry, pride, or vanity; self-infatuation or self-induced sexual emotion, with day-dreaming; intellectual pride, coldness, superiority, self-righteousness, engrossment in one's own feelings as means of self-defense; or to emotions entailing obstinacy, willfulness, and other modes of self-assertion. Self-centering trends of emotion and thought are paramount with some individuals almost from the first. Even marriage may have failed to soften these people. Yet, granted an emotional or nervous upheaval, with genuine interest to know its causes, reconstruction may soon begin. In a sense our whole inquiry depends on this illuminating discovery that egocentricity is the chief problem, clarification being the great resource.

The prominence of the ego is shown in the impulsive punishments which parents, annoyed when witnessing their traits enlarged upon by their children, ostensibly acting for the "good" of their children, inflict on their offspring, thus tacitly showing their lack of inner control. It is seen, too, in the widowed mother who demands self-sacrifice from a son or daughter as if for the child's good. Too often the child

uncritically adopts this pattern of virtue, shielding a parent who is selfish, and living a blighted life until nature can withstand the strain no longer. Or the disturbing trend is seen in the mother who tightly retains her hold on a daughter or son when the time has come for the latter's marriage, and in the ensuing struggle when the marriage actually occurs, with the inevitable break in emotional identification between parent and child. These combats between ownership and freedom may never become overt, or may be factors only in an emotional and nervous upheaval which bursts to the surface years later. In any event, hundreds of people must be retrained by helping to break bondages due to parental conditioning, some of the relationships being revalued and retained, while others are utterly rejected.

Some people are difficult of approach on vital points because of a particularly insistent eccentricity. Thus a man will be stable for the most part, so that his motivation becomes fairly well-known. Yet, when his associates believe they are able at last to know what to expect from him, he will fly off on a tangent of caprice, doing and saying what is wholly unexpected. Other people, with a "kink in the soul," are despicable at times, guilty of uncommon meanness or deception. If they ever come for analysis they insist on the condition, namely, freedom from a particular trouble without investigation of any other. One might indeed tell them the whole truth. If good-natured they would receive it and profit thereby. But such capriciousness belongs with a disagreeable disposition protected by an unyielding attitude. Nothing short of a radical upheaval depriving them of their social standing and nearly all their money will ever bring them to terms. Moreover, such peculiarities are apt to be affiliated with intelligence enough to afford protection against all

argument. A kink thus reënforced is to be distinguished from intellectual perversity in standing apart and raising objections. Miss N., aged fifty-two, was of the latter type. During the first eight interviews, she persistently stood off in self-defensive criticism. Then she penitently remarked that she realized she had been "perverse," but now would change her attitude, if one would be so kind as to begin again. Most people with "kinks" could have been wisely conditioned when they were five years old.

Among other reasons, people are queer because reared by adults who did not try to understand them or to help them to understand themselves; hence there were neglected moods, dispositions, and emotional trends, all of which might have been retrained. It is not customary to teach coöperation in order to replace self-centeredness and assertion. Hence there is no development to offset self-defenses. Submissives yield and nobody seems to know it. It is an easy matter to accept a training-formula which makes for queerness, by identification with the conditioned phase of the self, in entire ignorance of self-projection. It is no less easy to generalize people as "selfish." Fair-mindedness is not granted and not expected. People have not been brought up on the principle that human nature is intelligible to the core and can be retrained. Many adults were educated under the outworn formula that intellect is three-fourths of the mind. This assumption entails neglect of those activities which actually extend to three-fourths, namely the instincts, habits, desires, emotions, behavior-trends, and patterns for conduct. People are not taught *control,* but "obedience" under compulsion. Consequently, many who come for analysis are essentially immature.

Few people understand emotional release or transference.

They did not learn at home and have scarcely learned since that people are intimately "members one of another" through interchange of personal influences of various sorts, mental atmospheres, and emotional influences running through the whole scale, unwitting as well as intentional forces. They have tacitly assumed that they were more like independent units, self-contained and free. Consequently, they must gradually be brought to awareness of the actual situation of inter-relatedness in which people live.

The consultant discerns the motivation of a person who is unaware of these relationships, at the point where pent-up conditions need to be touched or are already yielding, for example when a woman is likely to weep and a man to behave as if he wanted to, or when tender emotion is struggling for freedom; and dispassionately directs the emotional phases of this upwelling. Temporarily, he himself may be the object of love, just as the beloved physician or pastor fulfills his part; for it seems "wonderful to be understood," a "miracle" that a consultant can so appreciate a soul's intimate yearnings. But presently the scene shifts and the consultant helps this outpouring of love to find its function in some kind of work or service, in art, literature, friendship, or marriage. Release having come, the reasons for it may be given. Retraining begins with this explanation.

Retraining with respect to what Janet has called "the function of reality" depends on the degree of reclusiveness, romancing, or phantasy indulged in. Most people dwell in the environment of their beliefs and partisanships, like the politician in the campaign year who willfully neglects all the virtues, principles, and attainments of his opponent, that he may win the election (on grounds that would not bear the test of investigation). Most people are imitative, conventional,

ambitious, or pleasure-loving; thus each has his patternized mental world, associated with his creed or peculiar scheme, like that of a communist playing on the sympathies and frustrations of the innocent in order to prepare for a revolution. People with personal problems who have invented a little mental world are but one degree further removed from the sphere of reality. From alleged real love it is an easy step either down into infatuation or up into a state of being "in love with love" which seems too pure to behold iniquity. It is easy to "fall in love," but for many people it is hard to rise. In any case, romancing generates worlds on worlds as substitutes for the real world. So, too, the victim of a nervous disorder substitutes fictions and projections for frustrations and inferiorities. Meanwhile, life does its best to disillusion us and show us what is actually before us. Some people must be as patiently trained as children to see tangible material objects, especially if they have taken seriously any doctrine in which the reality of nature is denied.

Sometimes the fictitious basis is a religious one. But doctrinal patterns *about* religion have more adverse influence than religion itself. Probably mind-cure doctrines have misled more people than any others, in our generation, speaking now only of people who have confused religion and health. These views have been adopted, not by investigation to learn what is truth, but with the hope that health, prosperity, and happiness would ensue (by magic). If these beliefs have been ardently accepted they may be as detrimental as the most dogmatic theology. When emotional release has come in a measure, it may be necessary to single out the most misleading of these beliefs and show their fallacy by unrelent-

ing criticism; substituting genuine science, real philosophy, true religion, and keener appreciation of the values that outlast the tests of time.

Some people begin to break with their stereotypes with such vigor that they are enraged with those who have instilled these teachings. Thus the gentle, silver-haired Mrs. Q., wife of a highly respected clergyman, virtuously reared in all her ways, became so exasperated with the alleged deity in whom she had tried to believe for fifty years that she exclaimed, "I hate him! I hate him!" Others have acquired their patterns from quasi-spiritual books accepted as "gospel truth." Or they have revered beyond all reason a healer or teacher to whom they believe themselves deeply indebted, and so have accepted whatever this therapeutist believed. Mrs. N. consulted no less than twenty-two healers and teachers before coming for analysis. Troward's *Edinburgh Lectures on Mental Science* was the chief source of her fallacies.

To undermine the artificial structure reared by aid of one of these teachings is not only to clear away its fallacies but to explain that by the principle of projection the mental modes thus acquired were taken over into another region. Thus the believer who has for years dwelt in a relatively harmless realm of thought may, when trouble comes, unwittingly utilize this whole artificial structure in projecting a phobia which is harmful in the extreme. Thus domestic animals, such as cows and sheep, may be viewed with eyes of utter sadness because they are already in gruesome imagination identified with quarters of beef or lamb hanging in a butcher-shop, which in turn is made horrible by realistic descriptions of the tortures of the slaughter-house, until the

fixation on these animals has become a phobia. In vain does the believer now say, "all is mind; there is no matter," "all is good; there is no evil." This fixation has itself become an evil, projected where all seemed good before. The beliefs in question have supplied the context for the phobia.

Again, the root of trouble lies in part in the fact that from childhood a person has lived a sheltered life, protected from learning the lessons of experience. It may be human thus to protect "our own." The unfortunate limits to which it can be carried are seen when members of a family protect a criminal, even when his conviction would be a matter of public welfare. Through pride people keep to themselves those lessons of experience which would most benefit children in their struggles with puberty, in the secret contests of youth; allowing their sons and daughters to enter marriage without any real preparation at all. So, too, gray-haired people are protected, to the neglect of the fact that many such are partly children who need help in fully growing up at last. "Once a mother always a leader," is often the tacit argument. So the mother puts from her every opportunity for meeting her son or daughter on the same intellectual level, companionable instead of self-assertive. Doubtless, many of our loyalties are as mistaken as our acceptance of self-sacrifice as the highest virtue.

Yet a child is a child. Maturity is maturity. The goal is fullness of life, adequate self-realization; *growing up all through,* developing by aid of traits that are full-grown, seeking the abundant life with vigor. Maturity means overcoming the patterns that bind us to the stages of development with their peculiar conditions, such as the rebellion and uneasiness of youth, the breaking away from home, and the period of finding one's self anew in marriage. It means com-

ing to judgment without reservations, learning the full lesson of experience so that associational vestiges shall not drag along through the years. Believe it or not, people behave according to what is in them, whatever their chronological age. Actually, we must reckon with them as and where they are, ill-formed or blasé, evasive or ready to face reality courageously. Most of those whom we try to help are so tied-in with the temporal sequence of their life-history that what they need most of all from us is perspective, insight into what is crucial or central, the essence or gist of what they have passed through, in contrast with the endless details of their subterfuges and their self-defense.

Granted a mental break with their past, so that they can look before and after objectively, seizing upon the deeper meanings and values, letting all the rest go, people can make ready to confront new situations with alertness. This new zest can also be fostered by emulating the habit of wise people who every now and then take account of stock, so to speak, considering where they have arrived, noting the meaning of recent experiences, ventilating any recent trouble, airing their prejudices, noting what problems remain unsolved, and by asking whether they possess good or vital reasons for what they profess to believe. On the alert for new ideas, a person who is undergoing retraining will then face forward; whereas they were still bound to their past when they came for analysis. If any regressive trend still remains, any fixation on an incident, thing, or person in the past, this will now probably drop off without special study, granted insight into the fact of bondages already overcome.

Thus retrained, a man will no longer seek to drown his problems in youthful pleasures, in smoking or drinking; he will seek *manly* recreations, intellectual solutions, moral ad-

vancement worthy of a grown-up. Facing life and endeavoring to "see it whole" all along the way, he will anticipate an active and productive life and young-old age, keeping up his interests. For the art of "keeping young in spirit" depends more than people realize on the life of thought, on understanding, reason.

How then shall we regard experience? If, as Emerson says, it abounds in inevitable conditions "which the unwise seek to dodge," the first need is discovery of processes and stages by which enduring impressions are made on us, with subsequent effects which nature never forgets. If there is no actual "getting by," it is folly to act as if there were, keeping ourselves from life's lessons as long as possible. There is usually a central lesson for the given individual which he has tried to "dodge," now submerged in processes and conditions, struggling to rise to the surface, and now enjoying a partial respite. Having at last begun to attain clarification without reserve, he is in a position to benefit by that which life has especially taught him: in the correction of his excesses, in overcoming weaknesses, and finding clues to freedom.

Retraining means organization in behalf of objectives deemed worth striving for. The preliminary period is that of youthful self-discovery, however many decades this may take, in discerning the type, the abilities that are most promising, that which bids fair to yield satisfaction. Then comes the period of specialization according to one's purpose, as in the dedication to science, or in the adjustment to the world by which a man markets his goods. Naturally, there is an equivalent stabilization within the personality itself, involving subordination of impulses, knowledge of emotions and habits and how to use them, systematic

thoughts; and a practical method of control in daily living, right use of effort, and right use of will.

In all the matters we have touched on there may be said to dwell an energy that can be trusted to yield the appropriate urges, and to mount by successive stages toward adequate expression. Life in itself is never perverse, never tempts man to introvert his powers or utilize them for merely private gain. Yet like an impetuous stream, ever-renewed, life is always actively flowing where it can overcome resistances and find channels. Studying what is in process, detecting the out-working impulse, as in case of a potential sculptor, the enlightened mind articulates what was original or native in terms of the goal it seeks; for eventually *understanding* replaces the urges, ideals take the place of drives. It then becomes a question of coördination between mind and body, spirit and its objectifying activities, where once it was one of the push from the rear and the pull of circumstance along the way.

Organization becomes a problem on which we seek enlightenment because few of us can quite see our way through the obscurities of a ruling passion to a dominant interest, from a pluralism of desires to what has been called a universe of desire, a "completely fashioned will" or character which shall involve order, balance, harmony, without unduly elevating the intellect or understanding. It is somehow normal, let us say, to enter conflicts, because one's nature is complex, one is born in ignorance and reared in unwisdom. But it is also normal to pass through conflicts and attain freedom if we are willing to assimilate what we learn. To become readjusted one returns and picks up the scattered lines, making good the breaks, lifting up one's head in confidence to be a full-grown person, noting why some of the clues one

followed led to incompatible goals. Thus all the forces we are at work with need to be restated, our activities in some way redirected, our habits differently centralized. Nurture cannot of course remake nature, so that man shall be other than biological as conditioned by his body. Our moral nature emerges through mind and body, using the same energies; we have no "spiritual" nature apart from our psychophysical, so long as we are in this world. The facts of the special sciences are secure as far as they go. It remains to build on these. We lapse or try to relapse at our peril. Psychoanalysis of abnormal mental life shows what happens when people regress. Yet to help a man regain his adjustment is to make explicit what he has been trying to become, in the original meaning of education. His type, interests, viewpoint, occupation, may be very different from ours. But we can aid him in bringing forth what is within by making it articulate for him as a goal.

The organic lesson is perhaps the hardest we have to learn. We take ourselves to be units and become assertively independent on the assumption that this is the rule of life. We settle upon a single variety of experience, creed, theory; a single urge, desire, or incentive; on a party or isolating group, exclusive, unfriendly, and combative in asserting its rights, as if absolute. Failing to coöperate in fundamental respects, we fail in others also. We try the same game within our little world. Yet man is social, potentially coöperative to a remarkable degree. No element, principle, or method is adequate by itself. Individuals coming for help are present as wholes, implicitly coöperative. To aid them is to know and summon them forth as wholes, however minutely one must specialize in analyzing their eccentricities and exclusiveness, mistaken loyalties and bondages.

CHAPTER XV

COMPENSATION

IT is clear from our study that no worker whose goal is truth for the good of humanity will allow himself to be limited to one hypothesis, although most of the time he is concerned with hidden conflicts and their relation to the emotional depths. Seeking insight into the whole personality, even in people who come for interviews for a short time and for one problem only, it is usually a question of inner motivation in the light of the chief inhibiting condition. The first effort is to penetrate to the core or nucleus, even if the coöperation of the patient must be enlisted to the full in recovering impressions back to the most unpleasant one in childhood, by creating a sort of "new experience" described by narrating whatever comes to mind. Some people have already attained freedom of expression in writing and can write the story much better than they can tell it. Introverted people are likely to gain freedom in conversation by first writing at length what they would say briefly if they could, in response to questions. A few men and women excel in analysis and are able in a single talk to tell more than others would compact into a month. Naturally, the course followed by the consultant varies from overt acceptance of an interviewer's standpoint to subtle objections to it by taking the off-tack, so that by non-resistance he may at last achieve the most important end. Thus by ostensibly trying to separate marital partners who have quarreled he may eventually lead them much more closely together.

We may bring to a focus some of the issues that have come before us in these chapters by putting them in terms of the following contrast. Equipped in the background of one's mind with a picture of the original nature of man, one knows in general that there are (1) two activity-trends, in-drawing or in-turning (sometimes entailing introversion), and outgoing (extraversion); (2) two motivating attitudes, self-regarding (with acquisitiveness, egoism, a tendency to own or possess, to have and to hold), and other-regarding (altruism, giving, sharing, coöperating); (3) two types of emotion, self-defensive (rage, fear, hate, jealousy, bitterness, envy, rivalry, etc.), and outgoing or expansive (love, tender emotion, maternal, paternal, filial, marital, etc.); (4) two types of desire, for pleasure, self-gratification, personal power (the will-to-power), and for happiness, fullness of life, freedom; and (5) two modes of utilizing all activities due to our original nature with respect to striving against or moving with nature's tide. Thus, in case of wonder-curiosity, gregariousness, play, the constructive instinct, productive imagination, and all promptings to growth and development making for fullness of life, the energies or life involved may be used for self-realization. There is a long list of aids such as music, poetry, the drama, a sense of humor, enthusiasm, inventiveness, ideals, suggestions. The objective is "unimpeded exercise of capacity," as somebody has said. This calls for the preservation of spontaneity or free activity, with moderated inhibitions only; adequate, satisfying responses in an enlarged out-reaching for the complete life. It is fostered by coöperation, giving, sharing, contributing, each according to type and function; by broad-mindedness, manifold contacts, varied experiences; and by the leadership of the highest emotion or sentiment—love, outgoing, enriching,

expansive. Direct means to such self-realization are found in the understanding and assimilation of experience, learning what it teaches, facing its realities; and by coördination or conservation of values, in the advance from facts to meanings, origins to goals, processes to ends, thus in the life of reason.

Looking first at the negative picture of a person's life, one notes the *unstable whole* within the larger whole of selfhood or personality: the reclusiveness, the in-grown mentality, with its phantasies, sensual imagery, inverted thoughts, in-driven feelings, obstructed will, exaggerated fears, fictitious universe or scheme of beliefs. Here the clue is found in the chief adverse conditions, initiating shocks, suppressions or conflicts, perhaps entailing a long inner history, gradually discoverable. Then one turns from all these negative identifications to the other or *stabilizing whole* to be achieved by appeal to the inner self, the constructive interests, productive ideas, creative imagery, orderly thought, outgoing feelings, effective will, the real world, the world of science, the natural environment of the universe.

The emphasis on "wholes" is significant for a reason not yet given in these pages. A whole, or group of processes in such a stage of change and growth as puberty and early youth, may give place to its successor so that allowance is to be made for a marked transition. Nature has a wonderful way of shifting from stage to stage. As the sun rises above the horizon and at the end of day drops below, so childhood appears out of the vagueness of infancy and gives place to youth as a period which has drives and traits *within its whole,* some of which cease when that day is done. Thus adolescence brings mentalities peculiar to itself, not explained by infancy or childhood. There is a period of readjustment

for women in early middle life, a later one for men, and for both a still later phase of development, sometimes interpreted to mean a waning of mental powers instead of an opportunity for their renewal.

Just how additive qualities "emerge," as evolutionists now say, we do not wholly know. Just why activities wane we do not know. What we do know is that many matters, which have given people problems because they could not read the signs, *tend to run out;* and if we were on the alert we would give these activities full freedom to run their course instead of worrying. So we hear parents, wise in experience at last, say that if they were once more to take their children through the obscurities of adolescence they would minimize the difficulties. Almost over-night they have seen their children cease behaving in certain objectionable ways and beginning a new epoch. Almost over-night youths and maidens have become adults. What then was youth as a whole? What is adult life in full maturity, middle life, old age?

So many manifestations of psychological processes are incidental and would never be aught else if left alone, that a man must needs understand the stages of growth, the meaning of development, and the trends of nature toward self-correction, before he essays reform. Our fallacies are mostly due to the inveterate tendency of modern specialists to drag down the higher to the lower—behaviorism being perhaps the most glaring instance—instead of taking their clues from the *additive qualities* of each new whole, notably in the development from biological factors to psychological, in the advance from consciousness to self-consciousness, thus to the moral level and the realm of values.

The irrational rushes in where rationalism fears to tread. There is a logic of personality, but it may make a leap. Em-

erson reminds us that we are ascending "the stairway of surprise." Classify people as best we may, along will come a strange case. Correlate the factors of conflict as you will, nature will surpass you in bringing unexpected release. Any associational group may break its bonds. Your technique is at best coöperative. Your client will sometimes excel you in disclosing what should be told and in interpreting what was wrong. He possesses both the poetry and the prose, the values which he lives by; you are in danger of overdoing your realistic data, sometimes over-serious in your analyses. Far more important than all your psychology is philosophical insight. There is no adequate psychology of genius, creativity, or the greater resources of the subliminal self, enlarging as it does into the infinite. We still need William James' reminder that vague conceptions are oftentimes more efficacious than the clear-cut views in which we take such pride. Hence it is the not-yet conceptualized remainder which we cannot fit into our categories that on occasion signifies more than the items which we are able so delectably to explain. Our final appeal, in helping a person into freedom after a long series of interviews, may be in terms of an insight which was already our guide when the interviews began. The ideal procedure would be *from higher to lower* by insight into whatever may prove significant.

It is important, therefore, to give more attention to the neglected values. As matters go in this world, some people tell too much, the rest not enough. Hence it is always difficult for the honest person, the lover of truth. The aviation official who tells what needs to be known about the service must be court-martialed and dismissed, no matter how able, no matter how much the country needs him. The physician must be loyal to his profession, sometimes sacrificing people

who could be saved. Priests and lawyers are loyal to their professions in much the same way, even when public good is subordinated. It is sometimes difficult even for teachers to disclose what should be known. In the home certain loyalties must be safeguarded at any cost, and so the greater good is ignored. When the lover of truth speaks out he is discredited. The policy is, to slump along, ignore, and if need be to deny, trying to mislead by putting the blame on those who are innocent. Hence the member of the group who could help most is precisely the one whose help is not wanted. He must therefore keep to himself matters which would greatly alter the situation if known. Unless he understands himself and the situation uncommonly well he, too, may develop a conflict. But under analysis everybody has a free opportunity. The one who tells too much may now disclose what should have been told years before. The one who is discreet now comes to his own. Meanwhile, the bluffer who has not even admitted a mistake, has "never qualified," resorting to any sort of subterfuge or lie to protect himself, is left alone at last to take the consequences of his deceit. With profound reason the original Christianity (so little recognized in the world) signalized *hypocrisy* or division within the self as the root of trouble.

We might almost say that all trouble means double-mindedness. What the world demands, what is in vogue, is one thing, the conditioned phase of the self being the resultant. What our own deeper nature prompts us to be is another, some sort of compromise being the consequence. From early childhood to our fourscore years and more we might have lived constantly, *consistently* from within. From the conditioned phase onward to the last phase of our selfhood, most of us are compelled to live by externalizing modes of

consciousness regulated by our social status. Most judgments are by projection, so that we regard people *from the outside,* as a conventional American looks at the baffling face of an Oriental, wondering if West can ever meet East. But there might be righteous judgment, which is always from within and above, from spirit to mind and from mind to body.

Thus regarded, a neurosis or conflict, a fear or phobia is a sign of a spiritual state, rather than a psychical malady. It is always possible to discern rather than to analyze, thus to set free at a touch of insight, so to speak, conflicts which can be dispelled by analysis only through weeks and months of painstaking study. So, too, there is always a possibility of disclosing the crucial issues to a person in trouble, notably in married life, by a much higher mode than the mere giving of advice. Thus might be avoided the serious mistakes of specialists in psychology who have advised divorce when intuition might have shown the way to greater harmony between men and women temporarily under a cloud. In the last analysis it is a question of the most interior state and the most nearly spiritual relationship, granted the view that marriage at its best is spiritual. A much higher world of interpretation opens before us, when we consider such relationships, the states which they imply, and their correspondence or lack of correspondence with external conditions.

The crucial status, then, is internal. It involves the most decisive attitude, the real training-formula or conviction, and the experiences most directly related thereto. Secondarily, there are externals corresponding to internals in certain significant respects, as in delayed marriage, with the individual's ideals in contrast with his temporary adjustments. The ideal marriage might be a spontaneous drawing together of love-to-love in congenial types, in a new mutual world. But

granted a long-delayed marriage, a disappointment in love, or a long-drawn-out marriage involving habitual conflicts, the temptation might be to run away, or to seek a divorce before internal matters of vital moment have been reckoned with. Thus an impulsive divorce, or one entered into for secondary reasons, might leave each partner with unfinished business and a scar. Wisdom counsels everybody to finish all vital issues *within the field of their relationships,* instead of trying to escape on the assumption that what is unfinished can be forgotten. To face reality is above all to face circumstances vitally related to the status one is in to-day. For progress is from the step we are now taking to the one within our reach, never by a leap into the air or into a fictitious universe. Hence our technique is necessarily disillusioning in the face of artificial hopes of every sort. Nothing is more vital than the present associated interior status: those matters which will adhere to the self even though a person tries the device of running away, changing name, country, language, occupation, facial appearance, dress, and all the rest.

It is important to tell everybody whose past is recalled for the sake of analysis that the relationships of *time* are mostly thrown out of account; that it is not a question of age, but rather one of inner matters and impressions which have lived on in the subconscious according to the way the real status has been met. For an event of twenty years ago may be here as if occurring to-day. The more central the state, the less temporal; and the more a matter of understanding or insight. The deeper linkage between experiences is in their meanings. Thus in a truer sense of the word the recovery of the past is a relational construction of the present, correlating what is significant.

Again, time drops out of account when matters are

brought to light which have remained unaltered despite all the efforts of the months and years. Some people never belonged together and never will. Love was not present when it seemed to be and has never intervened to change a misalliance. Or, perchance, greater love was present than any one suspected, and now at last it has come into fullness of recognition. Whole years drop, as it were, into oblivion in the presence of the great transfiguring truth.

Some people frankly and gladly show how matters stand with them in their love-life, since they wish to remove every hindrance to mutuality at its best; these set the example for all who are quickened by the understanding heart. Others as frankly admit that for them marriage has always been an enforced adjustment or compromise, and they now seek light on the wisest attitude to maintain, that they may complete the relationship for the sake of the children. Sometimes it is a question of acquiring compensations, pastimes, or opportunities for service outside of the home. Again, a certain remoteness is called for, in meeting a type of person whose disposition is still extremely difficult. Always one cherishes the hope that by conferring at length with each marital partner, to clear away the tensions and clarify the conflicts, *a basis of mutuality* can be found even when there seems to be no prospect of harmony. Thus the wife or husband whose tirade was utterly unpromising may presently moderate this outburst into appreciation of the difficulties under which the other partner is laboring. Thus psychology, coupled with experience and insight, may find a way when other means of approach would fail.

It might be said that when spiritual states and values appertaining to love are thus brought to the fore the technique becomes essentially religious, and that the moral issues re-

viewed in a previous chapter were germane to religion rather than to psychology or medicine. Physicians are naturally interested to know if anything can be accomplished by religious appeals which their own art fails to bring, and religious devotees also have special reasons for observing developments in the intermediate field. Thus far, devotees of the latter group seem to have made greater headway by emulating the example of ministers like Mackenzie, in England, who have first equipped themselves in a type of modern applied psychology.[1]

The religious worker who is little interested in psychology as a method is apt to start and to end with a merely general appeal to faith, prayer, and suggestion. These may be palliatives rather than curatives unless followed up by emotional release and an adequate explanation of causes of conflict. It would be difficult, psychologically speaking or in medical terms, to show that faith or religious suggestion establishes results other than those produced by a psychological technique, although religion as a practical attitude would be a help. Knowledge of the actual situation a person is in being imperative in most instances, with a view to permanent freedom from conflict, the way is more intelligibly open for reattaching the mind to religious goals after the process of reëducation has begun.

Many persons under conflict have mostly lost religious faith for the time being, have ceased to pray, and have found therapeutic suggestion of a religious nature unavailing. The religious person, like the physician of pre-psychological days, has failed to minister to the whole individual. The

[1] J. G. Mackenzie, *Souls in the Making,* 1930; *Personal Problems of Conduct and Religion,* 1932.

same is true of the therapeutisms masquerading as Christian or as scientific.

Religion, to be reintroduced, must first find its basis in the concrete facts of inner experience in the largest sense of the term. This is a difficult venture for religious people for whom experience and creed are essentially one, facts and values being confused. It is better to clear the ground by sharply articulating the moral issues, the nature of sin, temptation, the "mind of the flesh" in relation to subconsciousness, and the dualities of self of every sort as delimited in the preceding pages. The religious devotee will then be in a position to consider the best interpretation to put upon the newly orientated facts. Meanwhile, the road to reconstruction is already indicated in part by such books as Hadfield's *Psychology and Morals,* in which psychology is given precedence because more specific in description and content. Neither faith nor prayer need be discredited in any way. The point is that these are matters of valuational experience according to the religious system which one espouses. The object of the present technique is to help people reconstitute their faith after they have reconstructed their conception of the self.

In any event, the earnest devotee of religion will protest that the values of faith are much more than mere compensations or consolations, as the analysts would seem to make out. Freud, who a few years ago discussed religion in terms of the "future of an illusion," maintained in a later work that the primary trouble is in existence itself.[1] Life as found is "too hard for us," with an undue measure of pain, tasks that are impossible, disappointments that are too great. Naturally, we seek palliatives, "substitute gratifications," and in-

[1] *Civilization and Its Discontents,* Eng. trans., 1930, p. 25.

toxicants to lessen our misery. Demanding pleasure, man finds that he cannot indulge in the "unbridled gratification" of his desires, which would be "happiness" (so Freud thinks). For Freud believes there is less enjoyment when the instincts (especially the sexual) are under control. Reducing happiness to biological matters and taking self-control to be a hindrance, Freud deems the pleasures of the mind much less satisfying than even those permitted by regulated desire. For such pleasures are merely satisfactions through "illusion," as in the enjoyment of works of art, art being a "mild narcotic."

Here speaks the effete specialist who, strange to say, is skeptical even concerning work! For, judging by negative instances, Freud concludes that as a path to happiness work is little valued by mankind: the great majority work only under compulsion. Religion is said to be the most delusive attempt of all! For here man "behaves in some respect like a paranoiac, substituting a wish-fulfillment for some aspect of the world which is unbearable to him, and carrying his delusion through into reality." [1] Religions are the "mass-delusions" of this kind.

This forceful statement, in which the term "delusion" is put forward without apology where most critics are content with the word "illusion," exposes the whole hypothesis of "compensation" when carried to the extreme. Psychoanalysis thus drops into its niche as a device for aiding the sexually effete. For the moment the great fact is forgotten that values are "what men live by." Forgotten also is the refutation of the view that pleasure is the only object of desire (on the assumption that unbridled gratification of desire is a "good"). Instead, the true lesson of sensuous conflicts, sex-

[1] *Op. cit.*, p. 36.

uality, sexual romancing, and the rest, is that *excess is baneful,* perversion intensely abnormal, and the alleged compensations mere devices of self-love. To underestimate (with Freud) the values that men live for, to discount the pleasures of the mind, the resources of the intellectual life, is to negate the best opportunities in the world for retraining and re-education.

Man is indeed frustrated when urged by desire, as Buddha and Plato so well knew. But desire is only one phase of our nature. The desideratum is a scale of values. Our nature being complex, our forces many and far-reaching, we are concerned with the whole context of personality, thus with goals or ends rather than with original incentives. Our native urges send us forth into experience. It then becomes a question of what experience teaches, including matters of prudence and health in the care of the body; good habits, good hours, abundant recreation and exercise for the preservation of bodily vigor; with standards of mental development, efficiency, concentration, system, moral uprightness, and constancy. Naturally, we take our clue from the well-adjusted, the most nearly normal; not from people who have lapsed into self-gratification, lacking in inner control and deeper self-knowledge, neglecting the aid of the intellect or understanding.

Still children in the art of inner control, never having been taught what it is that can be most controlled and how, what is beyond our power and why, we have been rebuilding our psychology to include the facts of biology, glands, behavior, and the more recent data concerning the intimate relationship of mind and body. We have hardly begun the more important moral and spiritual reconstruction. Not until Freud's day were we in a position to begin to understand internal

conflicts in the light of emotional depths. It is far too soon to say what can be done with our passions.

Meanwhile, it is a matter of history that values have emerged out of the richness of human nature, side by side with our emotions. Man has often been as much deceived by what he took to be a fact as by some of his aspirations. We still find it difficult to determine what values are grounded in reality, what ones are mythical. Disappointed by the shortcomings of psychology, we still turn to biography, history, the drama, fiction, detective stories, essays; to art and its history; and to religions in the light of the quest of the great leaders for the "eternal verities." A novelist like George Eliot can still portray for us the motivation of the spoiled child as no Adler has succeeded in describing it. So, too, our contemporary novelists are portraying for us the direful effects of selfishness in marriage, of the dominating father who rules his only child, a talented daughter; or the conditioning sister who cramps a much more lovable younger one. For novelists come much nearer the living whole of personality. By contrast, even the best works on psychology are cramped in their excellence by rigid exclusiveness of this or that factor of central importance.

To discover in what sense the mental life of a person, whether religious or not, is a "compensation," is above all to discriminate bodily processes from mental, and consciousness from the subconscious. For reëducation is to a large extent *change in consciousness,* attitude, outlook, conviction; thus changes follow in emotional expression, modes of volition, and in conduct (assimilating behavior). If consciousness were as meager in scope, power, or influence as in Freud's psychology it seems to be, then indeed all compensation would be an illusion, art a narcotic, and religion a delu-

sion attributable to the masses. But if consciousness is centrally real because the self is real, then it is primarily a question of rival constructions. Obviously the issues are philosophical, and our technique is admittedly psychological in method. All we can hope to do in this connection is to guard against any dogmatism which might rule out those verities which for many of us are supremely worth while.

Our technique calls for the same fairness in dealing with a Xanthippe as with a Socrates, if indeed Socrates had even the vestige of a complex (Xanthippe would have said he had several). A "case" coming for analysis may be that of a so-called atheist, an over-serious Christian Scientist, a Schopenhauer (who surely had complexes galore), Amiel (typical introvert), Hobbes, or Rousseau. It does not matter. Adopting the Technique of the Understanding Heart, based on insight into the central state of an individual as nearly as one can discern it, one accepts him in all seriousness, noting the place which values occupy, what for him is truth and reality; and what place pleasure, sex, phantasy, or fiction occupies with reference to his specific trouble. This technique is from the heart because of its endeavors to appreciate the whole situation with respect to inwardness, intuition, the emotions at their best, the sentiments, loyalties, aspirations; because, as Pascal so well understood, "the heart has reasons which reason does not know." It is from the heart because inwardness is one of the great tests. But it is equally from the understanding, with the realization that the human mind, although instinctively emotional, is also a union of will-understanding, culminating at its best in insight.

The technique endeavors to be as nearly dispassionate as possible while also as sympathetic. Meager indeed are the "compensations" of most victims of neurosis. Illusory indeed

is the conditioning consciousness of most introverts. Probably the confusion between mystical religious experience and sex is the subtlest that ever misleads the human mind. The fixations and delusions of border-line cases are such that naturally enough the specialist judges religious values by them. Unsparingly skeptical analysis is sometimes requisite in order to free people from their martyrdoms. But, when all is said and done, why stop with the body, the "unconscious," or with eros; when there remains the psychology of tender emotion, of parental love, filial love, marriage; the love of mankind, of beauty, truth, goodness?

So, too, in recent psychological literature the part which the reader supplies to make the study more complete is ordinarily more important than the actual content of the book. Consider E. Bagby's excellent book, for example, *The Psychology of Personality,* which proves to be a study of certain emotional reactions only, not a study of "personality." To say that consciousness is a "mode of behavior of the organism-as-a-whole," man being a "conscious organism," [1] and then to *neglect consciousness* from first to last is tacitly to substitute behaviorism pure and simple. The alleged "whole" is not that of personality or the self but of the behaving organism. Again, Wheeler's later work, *The Laws of Human Nature,* neglects those "laws" with which the human mind most surely abounds, granted a psychology of actual minds, not technical theory as such. Here, too, is a work on the psychology of happiness which excludes for the sake of the argument all higher sources and meanings of happiness, and one on "creative imagination" which never mentions the subject as known by people who possess creativity. The same limitations are noticeable in works on social psychology.

[1] R. H. Wheeler, *The Science of Psychology,* 1929.

Allport, for example, whose *Social Psychology* is unequaled in its carefully delimited field, explicitly states that consciousness, although often accompanying social activities, plays no part whatsoever, "exerts no influence, and therefore explains nothing in mutual reactions of human beings." That is to say, it is "always some outward sign or action: *it is never consciousness.*" [1] On the contrary, our whole technique shows that "outward signs" are symptoms or appearances only, to be carefully interpreted by reference to the patient's *conscious life* (as actually influential) in relation to other people and himself, and his earlier consciousness with reference to such modes and processes as we have been considering. In each treatment of the general subject, therefore, one finds only those matters of any value in which the writer specializes. Thus Adler's works, always highly suggestive, are limited for the most part to a very few ideas, such as inferiority, compensation, organ-defects, and the adverse conditions surrounding the spoiled or the unwanted child. Hence the importance of possessing a philosophy of human life in order to utilize psychology.

[1] *Op. cit.*, p. 11.

CHAPTER XVI

BALANCE

IN outlining a technique which shall be true to the standards of the higher nature of man, we have tried throughout to avoid emphasis on any factor like "hereditary determiners," glands, the intelligence quotient, which might involve acceptance of determinism. Instead of leaping to the conclusion that we have found the constant of all constants, our studies lead rather to the singling out of this or that variable as the best one to utilize, notably in all references to the conditioned phase of the self. Accordingly, we have assumed that any trend or mode, like projection or introversion, can be analyzed and its energies redirected; that habits can be modified if not overcome, dispositions improved, temperaments bettered, moods dropped, and traits of character strengthened. Hence it is always a question of emphasis *within a whole* with a view to integration by balance between opposites brought within our power, by discovering the results of excessive conditioning, undue prohibitions, impulsive punishments, and the rest. Every extreme has its corrective. The satisfaction we yearn for is to be found by moderation, wiser adjustment; not in mere self-expression but by synthesis, coördination, after the manner of ancient Greek rather than modernistic standards. Thus it is possible for the emotionally intense person to profit by experience, cultivating reasonableness, serenity, poise. The dominating man or woman who has hitherto managed

or coerced people, making life miserable for them, can now learn to redirect the will with its emotional allies.

We selected a man of the reclusive type for purposes of illustration. But impeded personalities are found in all types. Few of us are utilizing all our capacities and personal energies with a view to the fullness of life. Few are organizing even those energies which they habitually express. We are not drawing upon our greater resources to any appreciable extent. Most of us are mixtures of consistency and inconsistency, the rational amidst the irrational, in our struggle toward unity. We wish to be wholly free, but must earn the right by overcoming our servitudes and our excesses; few care to make the effort with the thoroughness it deserves. The lesson is indeed hard for all impulsive, emotional, and will-emotional people; for all partisans, sectarians, and exclusivists.

We have suggested that each individual should be dramatically pictured as one thinks of Stanley pushing through the wilds of Africa to find Livingstone and integrating his efficient hope by reiterating to himself, "Find him! Find him!" whatever the obstacles encountered day by day in the actual journey. Within the whole, the situation is reducible to the degree of knowledge and control effectively attained.

Some people teach us most impressively by their constraints and failures, others by their freedom and successes. Some are instructive because they are single-tracked by disposition, training, and persuasion, always narrow-minded partisans; others because judicial or dispassionate, a few reaching the proportions of a world-figure. Thus Theodore Roosevelt was typical. Thousands have said that had Mr. Roosevelt been President in 1914 not even the Kaiser would

have dared to make war. It has been said, also, that once in the war in 1917, if Roosevelt had been permitted to go to France in a military capacity the war would have ended sooner. Such is the testimony we bear to a personality which almost enjoyed the limitless opportunity of the hour.

Within themselves, people of emotional types and will-types are the last ones in the world who are willing to admit reason into command, even when they are seriously menaced by passions and conflicts. To dramatize these types is to consider why they so greatly fail, why in a nation partisanship overrules the welfare of the people as a whole. Balance is attained if at all by tension between parties. The struggle that is disclosed in the nation at large is seen in miniature in the individual, unstable in equilibrium, wavering between one impulse and another, as unwilling as political groups to accept leadership by coöperation. Hence the wisest way is often the last one tried. "Nothing to excess" is a motto which many heartily dislike.

Oftentimes, however, the lack of balance is not between activities within the mind, but rather within mind and nervous system or between the latter and the body. One-sidedness may be primarily due to lack of coördination. Extreme sensitivity may be connected with weakness of body, failure to understand and control the nervous propensities at a vital point, coupled with a habit of yielding to circumstances instead of facing, analyzing, and mastering trends which make for submissiveness. Emotional excess of whatever sort, in whatever quality of person, even the most spiritually minded, is accompanied by lack of control at a central point. Intellectuality may be "up in the air." Few people who suffer from conflicts are balanced in relation to their bodies, and

few know why. Fewer still have any conception of inner control as a function to be exercised from within, utilizing forces at hand for this purpose. Peculiarities of disposition have a bodily basis little understood.

Take a negative instance. Admirers of Woodrow Wilson have thought of him as limited because, as Colonel Harvey put it, his mind was "single-tracked," or have conceded certain points because he had been a college professor and president. But his ardent friends have regarded him as a martyr, defeated because the world was not ready for his program, because utterly stupid and obstinate senators opposed him when he advocated our entrance into the League of Nations. Friends and foes alike looked on in sympathy when the man who had enjoyed an unequaled opportunity to lead the world went down in tragic defeat, pathetic in his adherence to hopes which he could not realize. Scarcely any one simplified the situation to an individual problem: the lack of balance between Wilson as idealist, and Wilson ill in both body and mind.

The world at large did not then know that Mr. Wilson had to rest several hours a day because of lack of physical energy and a chronic disability. Nobody had at that time ventured to show how this one-sidedness functioned as a disparate relation between intellect and emotion, making the adjustment to people and things in public life extremely difficult, so that Wilson chose inferior minds for his cabinet. No one showed that the disrupted correlation within President Wilson's mind meant failure to recognize and solve the problem of health.

Since the President's death several experts have made a study of these matters, calling attention to the bodily weak-

nesses, his unwillingness to take exercise or to adopt prudent means of solving his problem.[1] We have been asked to look upon the picture of a man who within his spirit was miserably unhappy, a victim of his own mind, of the body he disliked to regard as a problem, of his own education, amid false valuations. It will be impossible to get the picture unless one disengages the idealist from his ideals, from world-issues belonging in a different connection, ceasing to think of him as a world-martyr; and for the sake of articulating an individual issue, envisaging the man as "a martyr to himself," as Gerald Stanley Lee has said. "The moment one places the weakness where it belongs, one frees and makes effectual a great conception for the world . . . Woodrow Wilson was not a martyr to his ideal but to a mistaken idea of how to bring his ideal to pass."

By facing the issues early in life, learning from their failures and limitations, comparing notes with others and assimilating excellent advice, people have admirably illustrated the ideal of reëducation in these respects, attaining remarkable coördination between mind and body. For some people it is a question of passing through middle life with the same régime; for if one becomes less alert in adhering to one's schedule for many-sided experience, development, expression, one may have a price to pay in lessened vigor, thus loss in correlation. Exceptional control of the organism through the brain, secured and retained by solving urgent problems, means not only unimpaired vigor through the organism as a whole, but a body kept clean and free, no substances or liquids being put into it that clog and cloy. It is easy to neglect one or more of the most important

[1] See, for example, W. B. Pitkin's book, *The Psychology of Achievement*, 1930.

factors on the ground that these do not matter (in one's own case). A high price paid through all-inclusive effort means a great reward, partial effort spells partial success, and compromise signifies the attempt to serve two masters. It is a question how intensely one desires coördination, how much effort one is willing to make for central control.

A particular disability may be regarded as an incentive for study of the whole relationship between mind and body. Thus a defect in speech in which there is no defect in the organs of speech is a far-reaching psychophysical problem, whether or not there was an initiating shock in childhood, lack of confidence being one factor only, retreat from the world another, also hypersensitiveness, fear, timidity, also compensation of some sort; but far more centrally the nervous disability, with lack of control, tension, friction, and a need for building up the physique as a basis for improved (indirect) control of the nervous system. Systematic intellectual training may also be needed, increase of moral vigor, inner quietude in place of nervous sensitivity. To get the vision and work for it is to grow in the coördination for which we are pleading. Knowledge of the emotional depths is no less essential. Then there is the vital problem of relationship to people, if perchance one is over-submissive, morally confused. Here the issues of personality with respect to type are no less momentous than in case of a dominating person whose conflicts are due to efforts to brush people aside. All these are factors in the correlation between mind and body.

Balance also depends, intellectually speaking, on adjusting one's ideas to the norm of health implied by our bodily existence in this world of law, order, system, wherein so many matters are self-righting (if not interfered with).

Once, disease seemed to be man's enemy, stalking abroad to seize upon him in the night. In terms of enlightened medical opinion to-day it is basically a natural mode of throwing off excesses and extraneous substances, and healing injuries.[1] Its symptoms, marvelously made known to us through pain, often exaggerated to attract attention, are signs to be interpreted by inherent, law-governed processes. Our part is to acquire knowledge based on the facts, replacing our notions, disease-patterns, fears, phobias, anxieties, fixations, nervousness. Granted knowledge of physical health, we are in a position to understand moral health (devoid of sex-perversions), intellectual health (sustaining our sanity), and spiritual health or fullness of life.

The findings of psychoanalysis agree with the conclusions of medical wisdom. Repressions, complexes and nervous disorders are modes of defense or protection. Conflict is developed because the organism must somehow adapt itself to experiences that were not assimilated. The disturbance which begins on the surface must lead some sort of life, and finds a way in the sub-surfaces. The symptoms of such disturbances lead back to the life-history of the conflict, which in itself was no more unnatural than disease, surely not lawless; it was due to an effort to protect the ego against some disturbance which through ignorance was resisted.

Reëducation in such cases as we have outlined calls for an art of health for each individual according to type or temperament, abilities, the correction of weaknesses or the lessening of self-assertion; building up the body, if this is needed; and acquiring a practical idea of mental soundness in which the emphasis falls on *use,* especially intellectual development (if deficient) and work (if slighted). Mental

[1] See L. Clendening, *The Human Body,* 1929, p. 324, foll.

training of this sort tends to yield order, balance, concentration; hence control, unity in making effort by adjustment of means to ends, in contrast with the flightiness and instability of the emotions, and obstinacies of will. By stability one means poise or centrality, the avoidance of excess; control, *by* the self, not of the self, from within outward; and unity of personality attainable through coöperation of will and understanding, heart and head, thus by emphasis on objectives yielding constancy in their pursuit. Type or temperament is an inalienable determinant, such that either a Roosevelt or a Taft, a Wilson or a Coolidge may have a free field for self-realization. There is in brief a logic of personality.

A recent critic of notions concerning mental stability has raised the question whether anyone knows how to keep healthy-minded.[1] To become unduly angry, for example, is to be thus far "mentally unhealthy." Can one get over being depressed, over the "blues"? Dr. Menninger thinks we can but "often don't." If we were more sensible we might acquire the habit of "facing reality as honestly and cheerfully as possible," cultivating social contacts and assuming that unhappy people are *"always wrong."* It would then be imperative to discover the weakness in our patterns and habits, and the difficulties of the situation we are facing. We would then need to know to what extent our moods and other transient states are conditioned by the body, as in anger or the blues. We would also need to become aware of any tendency toward mental disruption within the personality. Depression in case of Mrs. N., began in a nervous upheaval at the age of fourteen, and she has been hyperserious for sixty years, her religion being admittedly a "com-

[1] K. Menninger, *The Human Mind*, 1930, p. 359.

pensation." Moods in her case are therefore purely incidental. But depression for many people is due to excesses which could be readily corrected.

Wexberg (of Adler's school) holds that normality is an ideal "which never occurs in reality, for there is no human being who can completely crystallize the goal of the social feeling for himself." [1] The reasons are that there is a general feeling of inadequacy, the fact that each of us goes through a process of individuation, that every individual follows certain biological laws; and that there are "nervous characters," thus no one is entirely normal, no one wholly neurotic. On the contrary, one insists, it is normal to be finite, individuated, a physical being obeying biological laws (self-protection, sex); thus to be of a certain type, lacking other abilities, and to achieve such a type within the limits of coöperative service. It is normal to pass through certain stages of growth and development, even to overdo the ego in one way or another. It is normal to be weary, to want a change, thus to protest against being urged to keep on doing a thing because one has done it, like a humorist who is supposed to utter a witticism every time he opens his mouth; normal, in childhood at least, to be spontaneous, also, one hopes, to become "coöperative and friendly" with respect to the rights of others. If it be true, as Wexberg holds, that everybody is liable to develop a neurosis, that the so-called healthy people of the world are "those who have not yet experienced a too difficult test situation," then it is time to grow up; to outgrow psychoanalysis and the need for individual psychology.

If we are to face reality, we must settle personal issues first, learning how to keep disturbances from "getting in-

[1] Erwin Wexberg, *Individual Psychology*, 1929, p. 269.

side," avoiding not only secret troubles but grievances, grudges, cyclic emotional processes increasing by what they turn on; but also all cogitations over woes, miseries, reports of calamities beyond the point of deciding whether we can do anything about them or not. One will avoid dwelling in one direction to the verge of a preoccupation or psychical merry-go-round of any sort. One will avoid submergence in processes or conditions, thus depression and discouragement.

Our technique having brought a man where he has a measure of peace and freedom at the center, the same principles of adjustment will be found to apply to his social relationships, the discussion of which would occupy volumes. The most difficult matter for everybody is to *look to one's self*. This is a primary object of the technique, especially in case of people who have put self-love first, or have closed the inner door upon their finer nature. Unresponsiveness to the highest we know, spiritual death, is probably the worst of all attitudes in the inner life. But there are several ways of being a house divided against itself.

To be untrue at the center is to find that you are more or less untrue all along the line of your motivation, leading a life of pretense, self-assertive and defensive. Your integrity depends on living as freely and fully as you can from within outward, from what is "above" as your vision of the divine. Hence you will endeavor valiantly to live by what you believe, coördinating your faith with your best efforts in social adjustment. You will also endeavor to find unity between head and heart. Your moral and intellectual health will then agree with your spiritual integrity. You will follow the same guidance or principle throughout your scale of values.

Finally, balance means philosophy, in the true sense of rationality. To reason is to seek facts, their implications, conditions, laws; to articulate these data so that interpretation may follow. A technique that emulates the method of science looks forward to a science of human nature and experience in its entirety, present-day psychologies being merely tentative contributions. There will always be a certain difficulty, because my experience is somehow mine only: I cannot leap out of my psychical skin to look at your consciousness. But consciousness is real, the self is continuously so. Inwardness is the test of life and character, moral values and spiritual experience regarded in the light of qualities that endure. Subjectivity is real. It is the principle of the inner life regarded in its universality as the field of the self in contrast with objects as *given* to the self.

The greatest service one can do for another is to help him on the road to the universal. There is a Way of Life, as the Chinese sages knew. There is a law of the accumulation of our deeds and of our opportunities for becoming free from them, as Buddha so well knew. Something has brought us to this pass. Out of the impasse leads a way, a truth, a life. The clue to it dwells within the impasse itself, attainable by lifting the particular up into the light of the universal, advancing with Socrates from the confusion of too many sophisms at once to the life of reason. Everybody possesses this laboratory of the soul.

What is the lesson of life? No two might formulate the lesson it teaches with the same emphasis, although the types are few. What we wish to hear from another is what his life has most centrally meant for him in his effort to achieve a purpose. His earliest training-formula was doubtless his beginning, also his way of meeting youth, withstanding

education; discovering, realizing or being frustrated in reacting to his talents or genius; and acquiring an attitude toward mature existence, as "tender-minded" or "tough-minded" (James' classification), optimist or pessimist, enlightened or blasé (sophisticated, cynical), by enlarging a mental type to the cosmic power. The objective is: *thinking through* to a conviction concerning the nature of things, seeking a First Philosophy (Aristotle). The venture is beneficial even for the novice because it enables him to become more centrally aware of his projections.

Our study has led steadily away from mere origins to clarification, thus to valuation, with increasing emphasis on the life of reason. There is a remarkable quality in human consciousness—for people who think. When matters of moment that have been unrecognized are raised into the focus of thought or insight, they are dispelled with great rapidity because *understood to the core.* Show reasonable people where they have erred, how they wrought their trouble, what should have been their adjustment, and instantly a change begins. To see through to the end is to be free. The past drops off like an alien configuration. That lesson is learned and the book is closed. Consciousness with its wonderful clarity has penetrated like a searchlight into the darkest recesses of the sub-surface sphere. Gone is the old imagery. Gone is the group of haunting associations. The old patterns have dropped away like a rogue who has been found out. In place of conflict has come peace. In place of submergence in processes has come new dominion, penetrating insight, inner control.

Granted insight into our bondages, we are ready to make this great step into the light, concerned at last with principles, meanings, values, thus with our central purpose in

life. There is a radical difference between accepting any urge, desire, emotion, or feeling as such (as particular); and restating original incentives by means of the enrichments of our maturity. Here Plato is still our unequaled guide, with his philosophy of the Beautiful, the True, and the Good, the last being the Supreme Value. Here is the ideal form of thought, however we may qualify in behalf of Christian content, or in favor of Personality.

Love being the most central urge in our original equipment, the reëducational scale of love may be said to cover the entire field from (1) the predisposing instincts of love: sexual, mating, gregarious, parental, filial, ideal; to (2) love's ideal goals: friendship, marriage, beauty, truth, goodness—in art, religion, ethics, science, philosophy (as the highest discipline). The advance is from passion and self-love to love as maternal, paternal, filial in the sense of *life for others:* through partisanship to mutuality; from prejudice, bias, patternism to reasoned conviction; and the development of intellect or understanding to the level of insight, which in Platonic terms is intuition of the Good.

Given this vision, to what extent must we qualify a technique depending on analysis? The answer depends on one's philosophy of the inner or higher nature of man. If one is fortunate enough to have signalized insight or intuition as highest early enough in life to avoid the contingencies of education, especially in psychology, then one has a scale which will withstand the test of time. By intuition one especially means *discernment of wholes* as implicit, and by insight *penetration of wholes* as explicit, in terms of their content and significance, reaching far beyond the usual attainments of analysis. Thus the life of emotion is penetrated to the end, with a slight qualification at the close if

in any respect we believe emotion can lift us to the universal: ordinarily, it personalizes, limits, is particular only. So too the will is penetrated: as partisan, sectarian, political, divisive, autocratic, or asserting what its possessor cannot demonstrate. Reason, as Socrates, Plato, and Aristotle so well knew, is the universalizing activity of our nature.

In practical terms for helping people, these distinctions resolve themselves into the difference between *immediacy* (life or experience as merely given or presented); and *mediation,* which includes description, explanation, and interpretation, according to the viewpoint adopted. Out of the undiscriminated whole of existence or experience emerge distinctions made within the whole, in what is *implicit* in sense-perception, thought, will, and in the self as observer. Thus objects, like mother's face, emerge. In retrospect whole periods are distinguished, such as infancy or early youth, now gone forever. So, too, consciousness leads to self-consciousness, thus to ideas of personal identity, with recognition of aspiration, ideals, and a life-purpose, still integrated within the whole. Knowledge consists in rendering *explicit* what all along was implicit. At length, one reaches a point where one begins at least to appreciate other people from the viewpoint of that which is implicit or potential in them. Coöperation between types consists in aiding people to know their type, to consider its relation to other types in mutual service in the world, and to *realize the type* which one finds one's self to be. Hence the force of the appeal in the preceding pages to Socrates as an exemplification of wise effort in helping people to know themselves. Hence, too, the suggestion that one might advance from the confusions of current psychologies to the rationalism of Greek philosophy.

For, frankly, one finds people enormously confused by

analysis and by psychologists who give terrible advice. The last state is often infinitely worse than the first. The besetting sexualism with which they are struggling has been generated in them by realistic appeals to their (theoretical) past. They cannot see the wood for the trees. They are not critical enough to realize that specialism in medical or some other form of applied psychology is masquerading as a complete theory of human life, on the assumption that moral principles are mere fictions and philosophy a figment of imagination in antiquated minds.

Rationalism of course has its psychology, too. One must allow for the personal equation even in the great teacher, judge, ruler, or spiritual leader. It is an easy matter to idealize one's heroes. But when the last word is uttered, we find ourselves in possession of an ideal which bears the test of time, an ideal of synthesis or integrations as nearly dispassionate as human things can be.

Without imposing any type or judgment, one endeavors to appreciate each person suffering from conflict in the light of the situation as it appears to him, however greatly his views need reconsideration. Conforming to his type far more than he realizes, with a style of life, the individual is a little world of inherent tendencies seeking fulfillment, his spontaneity being a sign of the perennial life of the spirit which he hopes to preserve. Each is finding himself, learning by contacts of all sorts what he is implicitly and may achieve explicitly. The basic or inner nature is potential. The conditional self is testing the real one to see what stuff it is made of. The tension or duality which threatens to be our undoing eventually becomes our ally. For integration must be an achievement or it will signify little. The life of reason is highest because it alone assimilates the additive

values or successive wholes from youth to maturity, middle life, and the reconstructive period formerly called old age. Thus is attainable, for those who think, a very genuine "conservation of values," as Höffding would say. Few individuals care for this. So-called progress is usually by lapses and losses, the "lost arts" having to be won over and over again. Few men assimilate what they have learned into a system. But the ideal is integrated progress by means of an outlook into the eternal verities, not by retrospect like a man lamenting his lost youth. The goal is the test, not origins. Man lives for values, not by bread alone.

GLOSSARY

GLOSSARY

For use in reading current psychological literature, not limited to terms employed in this book. For additional terms, see Morgan's *Psychology of Abnormal People.*

Aboulia: inability to decide or will.
Abreaction: the revival of past disagreeable associations.
Adjustment: unity of activities in adaptation to a situation or experience.
Affect: emotion, with special reference to reaction to stimuli.
Ambivalence: contrary emotions felt at the same time as in love-hate.
Association: linkage of impressions, images, ideas, names, etc., according to spontaneous reminders (free association); frequently due to vividness, meaning, recency, or the effort to recall the past; fundamental to the study of impressions in the subconscious.
Autoeroticism: self-induced sexual pleasure or masturbation (self-abuse, a vice or perversion).

Behavior: the overt or observable aspect of man's reactions, indicating reflexes, habits, associations, etc., by inference; contrasted with *conduct* (moral, implying character, will, the self, responsibility).
Behaviorism: the view that all behavior can be accounted for biologically and physiologically. In extreme form, it omits consciousness, the inner life, the self, personality.
Blocking: stoppage due to inhibition, or resistance to analysis.
Bondage: submergence due to emotional or doctrinal patterns, as in a so-called father-complex or mother-complex.

Catharsis: emotional release under analysis.
Censor: Freud's term for (hypothetical) protective processes in the (hypothetical) unconscious.
Claustrophobia: dread of closed spaces.
Compensation: a mental substitute for defects and inferiorities (Adler).
Complex: a cluster of emotionally toned impressions repressed into the subconscious; when attributed to the (hypothetical) unconscious, said to be beyond the reach of the conscious save through a special technique.

Compulsion: an irresistible behavior-impulse, akin to a fixed idea.
Condensation: fused mental images and associated impressions.
Conditioned: shaped or molded by patterns (forms) due to home-training and other environmental influences; contrasted with the basic phases of personality.
Conditioned reflex: a modified reflex affected by behavior or training so that it responds to other stimuli, as in Pavlov's experiments with dogs.
Configuration: a whole (Gestalt) involving parts and activities peculiar to itself, more than their numerical sum.
Consciousness: mental activity attributed to a self and involving subjectivity as real.

Day-dreams: inward-turning or romancing processes, usually involving sexual imagery; often allied with self-abuse or masturbation, and affiliated with introversion.
Defense mechanism: a self-protective device for concealing objectionable phases of a conflict.
Delusion: false belief or projected inner states without an external basis; an "illusion" is a misconstrued object or experience.
Dementia praecox: primary dementia or a group of disorders likely to entail early or rapid deterioration.
Depression: a state of submergence in moods and processes, with misconstrued impressions concerning the self, its prospects, etc.
Dipsomania: uncontrollable desire for drink.
Disintegration: a state bordering upon complete dissociation of personality.
Displacement: substitution of one trend or association for another.
Drives: urges, impulses, or focalized efforts; allied with random movements, uneasiness, surplus energy, irritability, biological strivings usually attributed to "instinct."

Egocentricity: absorption in emotions and motives involving love of self, preoccupation with sense-processes and self-feelings.
Ego-drive: personality urges involving self-centeredness.
Emotion: an affective type of response embodying a wish or want, running through the whole scale of human motives; basic or primitive, in case of wonder-curiosity, fear, sex-love, rage.
Emotional depths: unrecognized or restrained activities due to less overt emotions, as in rage-love types (tender emotion or love being suppressed) mostly subconscious.
Endocrine glands: ductless glands pouring their secretions directly into the blood-stream.
Endo-psychic: within the personality of the individual.
Erogenous zone: a bodily region yielding erotic pleasure.
Eros: passion, readily identified with sexual pleasure.

Erotic: pertaining to sex-passion in contrast with "love" as more than bodily or egocentric.
Evasiveness: assigning blame to "conditions" in defense of the ego; failure to face facts, causes; slurring moral distinctions, ignoring crucial issues.
Exhibitionism: erotic display of bodily parts due to morbid desire for gratification.
Externality: things and events viewed from the outside because of absorption in the conditioned phase of the self.
Extravert: a type of person habitually attached to external conditions, neglecting the inner life; contrasted with introvert.

Fixation: involuntary attachment to an idea or object, compelling attention and response.
Free association: a sequence of words or impressions or ideas running on unchecked.

Gestalt psychology: the corrective of behaviorism and other over-specialized or simplified psychologies: emphasizes the *organic, conscious,* and *social* settings by appeal to the organism-as-a-whole, whole-part relationships, or configurations.
Glands (endocrine): pineal, pituitary, thyroid, parathyroid, thymus, adrenal, gonads (ovaries and testicles).

Hereditary: due to transmission through the germ-plasm.
Heterosexuality: sexual emotion for people of the opposite sex.
Homosexuality: sexual emotion for persons of same sex.

Identification: taking to one's self as if pertaining to one's deeper nature; highly detrimental when *negative,* entailing conflict.
Identity: the continuant in human personality which endures through changes in the stream of thought, during sleep, and serious breaks in normal process or divided personality.
Illusion: misconstrued sense-impressions, painful feelings or other experiences; less marked than hallucination.
Immediacy: pertaining to direct impressions or experiences, not yet analyzed or explained.
Individual differences: typical personal factors, as in memory-types, special abilities, dispositions, characteristics.
Infantile eroticism: Freud's term for earliest manifestations of sex.
Inhibition: blockage of a drive or trend so that the activity is checked or repressed.
Innate: inborn or congenital; contrasted with hereditary and conditioned.
Instinct: an innate or unlearned behavior-trend, allied with emotion and impulse, contrasted with habit (acquired, modifiable).

Integration: organized or co-ordinated activity, unified or highly developed.
Introjection: external events or forces taken up into the self as if internal in origin.
Introspection: normal self-observation or analysis.
Introversion: an in-turning mode or inverted process, extreme or morbid introspection.
Introvert: a self-centering type, frequently abnormal.
Intuition: direct apprehension or insight, higher immediacy.
Inversion: the tendency when thwarted to do or feel the opposite, especially in emotional reactions.

Libido: sexual energy (Freud); emotional and biological energy (Jung).
Love: emotion or sentiment towards others or for ideal objects and values; contrasted with eros.

Masochism: gratification due to cruel treatment, sometimes allied with sexual enjoyment.
Masculine protest (Adler): a fictitious goal set up by a person feeling inferior.
Marginal consciousness: peripheral or faint awareness, faint imagery; intermediate mental states on the outskirts; dim awareness of what is in process after ceasing to pay attention; last thoughts or impressions before sleep.
Melancholia: morbid dwelling upon one's sorrows.

Narcissism: sexual pleasure due to admiration of one's body.
Neurasthenia: a nervous disorder usually involving fatigue or exhaustion, vague discomfort and pain, often connected with moral and other conflicts.
Neurotic: a person who is subject to nervous disturbances, partial unbalance or vague emotional upheavals, repressions, or complexes.

Obsession: a fixated idea compelling attention or response.
Orientation: adequate, many-sided interpretation of personality.

Paranoia: mental disorder entailing delusions, such as persecution, grandeur.
Patternized: restricted by habits and stereotypes.
Perversion: abnormal use of a function, as in masturbation (self-abuse).
Phantasy: an imaginary substitute allied with fancy and day-dreaming.
Phobia: an abnormal fear, unexplained and not overcome by percipient. (Morgan lists 24 varieties, *op. cit.*, p. 247.)

Pleasure-principle (Freud): the automatically acting process which determines paths for avoiding pain or producing pleasure; contrasted with reality-principle, allied with phantasies.
Preconscious: marginal consciousness not ordinarily recognized but which can be brought into the focus.
Process: a regular mode of mental activity due to reflexes, habits, patterns, drives, or urges.
Projection: attributing inner states to objects outside.
Pseudo-environment: a fictitious world of thought.
Psyche: Freud's term for "soul," reduced to the minimum.
Psychical: pertaining to consciousness in contrast with bodily processes.
Psychiatry: the technical study of psychoses and mental disorders.
Psychoanalysis: the special technique devised by Freud for releasing nervous and mental disorders.
Psychoneurosis: a nervous disorder of mental origin, with symptoms needing psychical analysis.
Psychophysical: pertaining to mind-body, correlated.
Psychosexual: the psychological features of sex, including unconscious motives and results.

Rationalization: excusing or justifying by alleged reasons.
Reflexes: knee-jerks, pupillary reflex, eye-lid reflex, coughing, sneezing, swallowing, sucking, vomiting; contrasted with conditioned or modified reflexes and habits.
Regression: reversion to early, more primitive processes and associations.
Repression: clustered impressions and other associations in the subconscious: due to suppression, inhibition, conflict, accomplished automatically.
Resistance: unintentional opposition to releasing unpleasant associations.

Sadism: self-gratification over infliction of pain.
Self: the real individual, constructively regarded.
Sexuality: excessive or psychical sex-gratification, imagery, emotion.
Subconscious: the whole sphere of sub-surface activity, including the Freudian "unconscious," and Jung's "personal" and "collective" unconscious.
Subjective: pertaining to the inner world of the self in its universality.
Sublimation: redirection to higher goals.
Subliminal self (Myers): the deeper self.
Suppression: conscious rejection of painful matters.

Temperament: individual differences due to disposition, moods, emotive behavior, mental type.

Temptation: the urge of a lower desire in the presence of a higher one to which we wish to give allegiance; "sinful" only when yielded to, involving a "vice" when a perversion tends to become a habit.

Threshold of consciousness: between the marginal and the subconscious.

Training-formula: used by Adler's school with reference to the style of life a child adopts.

Transference: projection of emotions or sentiments toward a person serving as object in the process of catharsis or emotional release.

Trauma: psychophysical injury.

Unconscious: beyond the range of awareness and will, without the aid of a special technique.

Unwitting: tacit or not yet recognized.

Urge: incentive, drive, or impulse.

Values: worths, meanings, ideals implying judgments of beauty, goodness (in ethics and religion), truth (science, philosophy); and the "world of appreciation" in contrast with the "world of description."

Will: the emphasizing, selective and coördinating (higher) activity of our nature, presupposing desire (embodying wishes and wants) and loves (ruling passion or prevailing love), allied with character and understanding or intellect.

Will-type: a person who is domineering, autocratic, obstinate, single-tracked, hyper-partisan, "precipitate" (James) or "obstructed."

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